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YEARBOOK OF AMERICAN & CANADIAN CHURCHES

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Edited by

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CONTENTS

I. A Calendar for Church Use.....	1
A Table of Dates Ahead.....	2
II. Directories	
1. United States Cooperative Organizations, National.....	3
2. Canadian Cooperative Organizations, National.....	18
3. Religious Bodies in the United States.....	21
U. S. Religious Bodies Arranged by Families.....	120
4. Religious Bodies in Canada.....	123
Other Religious Bodies in Canada.....	151
Canadian Religious Bodies Arranged by Families.....	151
5. International Agencies: Confessional, Interdenominational, Cooperative.....	153
6. National Christian Councils and Regional and Inter-Regional Conferences.....	169
7. United States Regional and Local Ecumenical Agencies.....	172
8. Canadian Regional and Local Ecumenical Agencies.....	197
9. Theological Seminaries and Bible Colleges in the United States.....	199
10. Canadian Theological Seminaries and Faculties, and Bible Schools.....	205
11. Church-related and Accredited Colleges and Universities in the United States.....	208
12. Church-related Colleges and Universities in Canada.....	220
13. Religious Periodicals in the United States.....	222
14. Religious Periodicals in Canada.....	227
15. United States Service Agencies: Social, Civic, Religious.....	231
16. Canadian Service Agencies: Social, Civic, Religious.....	235
III. Statistical and Historical Section	
1. Current and Non-Current Statistical Data, United States and Canada.....	239
2. Church Financial Statistics and Related Data, United States and Canada.....	257
3. Some Trends and Developments.....	263
"Religion in Canada: A Late Twentieth-century Reading".....	263
The 1986 Official Catholic Data.....	268
Trends in Seminary Enrollment: 1980-1986.....	270
4. Surveys of Religion in American Life.....	273
"Popular Mission Philosophies and Denominational Mission Policy".....	273
Church Attendance and Other Polls.....	286
Value of New Construction of Religious Buildings.....	288
5. Main Depositories of Church History Material and Sources, United States and Canada.....	289
IV. Index.....	293

III

STATISTICAL AND HISTORICAL SECTION

This section of the **Yearbook** provides various types of statistical data and information on depositories of church history material for the U.S. and Canada. It is hoped that these materials will be useful in describing some major dimensions of religious life.

Much of the data presented here are unique, at least in form of presentation, and can be used judiciously to interpret developments in the religious life of the U.S. and Canada. Whenever necessary, qualifying statements have been made to warn the user of some of the pitfalls in the data.

Information in this section of the **Yearbook**, when compared with that of previous editions, suggests a number of interesting subjects for students, journalists, and church researchers to analyze and interpret. For the most part, generalizations on trends reflected in the data are left up to the reader.

The following information is contained in this Statistical and Historical Section.

1. **Current and Non-Current Statistical Data.** This section contains nine tables, numbered 1-A through 1-I, as follows: 1-A, United States Current and Non-Current Statistics, arranged alphabetically for 218 United States religious bodies. Included is information on Number of Churches, Inclusive Membership, Full, Communicant or Confirmed Members (current data only), Number of Pastors Serving Parishes, Total Number of Clergy, Number of Sunday or Sabbath Schools (current data only), and Total Enrollment (current data only). Table 1-B, Summary of United States Current and Non-Current Statistics, provides totals for 218 bodies in the above categories and compares these totals with those in the previous **Yearbook** for 1986. Table 1-C, Some Comparative United States Church Statistics, compares data mainly for 1985 with those mainly for 1984 with regard to Church Membership as a Percent of U.S. Population, Membership Gain and Percentage of Gain over Previous Year. Table 1-D, Current and Non-Current Canadian Statistics provides the same data for Canadian bodies as those described above for Table 1-A. Table 1-E provides a Summary of Canadian Current and Non-Current Statistics. Table 1-F, Number of United States Churches, and of Members, by Religious Groups, is continued from the previous year with all the necessary qualifications. Table 1-G, Constituency of the National Council of the Churches of Christ in the U.S.A., is followed by Table 1-H, Church Membership Statistics, 1940-1985, for Selected U.S. Denominations. Table 1-I, Inclusive Membership, 57 Compilations, concludes this section.

2. **Church Financial Statistics and Related Data.** Complete data on contributions of members of 71 United States and Canadian religious bodies are supplied in the following categories: Total Contributions, Total Congregational Finances, and Benevolences. Per-capita contributions based on both Inclusive and Full or Confirmed Membership are supplemented by some related data.

3. **Some Trends and Developments.** This section of the **Yearbook** begins with "Religion in Canada: A Late Twentieth-century Reading" by Dr. Reginald W. Bibby, Department of Sociology, The University of Lethbridge, Lethbridge, Alberta. Data from *The 1986 Official Catholic Directory*, providing statistical trends for the Roman Catholic Church, follow. "Trends in Seminary Enrollment: 1980-1986" by Dr. William L. Baumgaertner, associate director of The Association of Theological Schools in the United States and Canada, concludes the section.

4. **Surveys of Religion in American Life.** Three survey articles comprise this section. The first, "Popular Mission Philosophies and Denominational Mission Policy" by Dr. Loyde H. Hartley, professor of religion and society, The Lancaster Theological Seminary, is followed by a roundup of selected Church Attendance and Other Polls. "Value of New Construction of Religious Buildings" concludes this section.

5. **Main Depositories of Church History Material and Sources.** This is a listing, by denomination, of various major depositories of historical and archival materials in the United States and Canada, including a bibliographical guide to information on church archives.

1. CURRENT AND NON-CURRENT STATISTICAL DATA, UNITED STATES AND CANADA

Tables 1-A through 1-I in this section, containing current and non-current data, have been compiled from questionnaires returned to the **Yearbook of American and Canadian Churches** by statisticians and other officials of religious bodies. These statistics have been checked carefully, but in no case have they been "adjusted" by the editor in any way for any purpose. What is reported here are official reports.

In keeping with the bi-national organization of the **Yearbook**, statistical totals are given in separate tables for the United States and Canada for the 302 denominations or parts of denominations reporting. In some cases, therefore, statistical tables for a denomination with headquarters in the U.S., and which has a Canadian section, will vary slightly from officially reported statistics of that denomination, and it will be necessary to add the two parts together. For example, the Brethren in Christ Church had an official membership in 1985 of 20,118, of which 16,783 was in the United States and 3,335 in the Brethren in Christ Church, Canadian Conference.

In Table 1-A, the religious bodies in the U.S. are listed alphabetically and current data appear in **bold face** type. Non-current data appear in the light face type. Current data are those compiled and reported in 1986 or 1985. Non-current data are those for 1984 or earlier. Table 1-A contains 116 current and 102 non-current reports, making a total of 218. Current reports, comprising 53.2 percent of all reports, account for 76.5 percent of reported membership.

Statistics appearing in Table 1-G, Constituency of the National Council of Churches of Christ in the U.S.A., do not show the distinction between current and non-current data, although the date of the last statistical report received is noted for each religious body. This year Table 1-D, Canadian Current and Non-Current Statistics, contains statistical reports from 84 Canadian bodies, the same as the previous edition of the **Yearbook**.

Caution should be exercised in interpreting Table 1-B, Summary of United States Current and Non-Current Statistics, which indicates the general trends shown by the data in the 1987 and 1986 **Yearbooks**. Since current and non-current statistics are combined for this comparison, the dangers of elaborate generalizations are obvious. The same is true for Table 1-C, Some Comparative United States Church Statistics.

Users of church statistics are referred to "A Guide for the User of Church Statistics," found at the front of this **Yearbook**. It is essential reading for all who intend to work with and interpret statistics contained in this volume. The Guide is placed in this prominent position to highlight its importance, and its chief function is to state candidly the many qualifications that must be taken into account when using church statistics.

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS

The following table provides current and non-current statistics for United States religious bodies listed alphabetically. Current statistics are defined as those gathered and reported for 1986 and 1985. Those bodies having current statistics, and the statistics themselves, are shown in **bold face type**. Non-current statistics are those for 1984 or earlier. They appear in light face type. No statistics for "Full, Communicant, or Confirmed members," "Number of Sunday or Sabbath School," and "Total Enrollment" are reported for bodies having non-current statistics.

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
ADVENT CHRISTIAN CHURCH	1985	368	28,830	28,830	380	561	300	18,800
African Methodist Episcopal Church.....	1981	6,200	2,210,000		6,050	6,550		
African Methodist Episcopal Zion Church.....	1984	6,057	1,202,228		8,000	8,275		
Albanian Orthodox Archdiocese in America.....	1978	16	40,000		18	25		
Albanian Orthodox Diocese of America.....	1982	10	5,250		2	3		
AMARA CHURCH SOCIETY	1985	7	1,150	750	13	14	7	185
American Baptist Association.....	1983	1,641	225,000		N.R.	N.R.		
AMERICAN BAPTIST CHURCHES IN THE U.S.A.	1985	5,814	1,559,683	1,559,683	4,903	7,822	N.R.	365,381
American Carpatho-Russian Orthodox Greek								
Greek Catholic Church.....	1976	70	100,000		61	68		
THE AMERICAN LUTHERAN CHURCH	1985	4,940	2,332,316	1,751,649	4,679	7,580	4,461	578,305
American Rescue Workers.....	1984	20	2,700		35	53		
The Anglican Orthodox Church.....	1983	40	6,000		8	8		
The Antiochian Orthodox Christian								
Archdiocese of North America.....	1984	120	280,000		155	180		
Apostolic Catholic Assyrian Church of the East,								
North American Diocese.....	1984	24	80,000		54	57		
APOSTOLIC CHRISTIAN CHURCH (NAZARENE)	1985	48	2,799	2,799	178	178	44	2,107
APOSTOLIC CHRISTIAN CHURCHES OF AMERICA	1986	80	16,916	10,916	289	347	79	6,187
APOSTOLIC FAITH MISSION OF PORTLAND OREGON	1985	45	4,100	4,100	74	84	45	6,600
Apostolic Faith Mission Church of God.....	1983	17	1,500		28	38		
APOSTOLIC LUTHERAN CHURCH OF AMERICA	1985	49	4,972	4,396	27	32	39	2,646
Apostolic Overcoming Holy Church of God.....	1956	300	75,000		300	350		
ARMENIAN APOSTOLIC CHURCH OF AMERICA	1985	27	225,000	225,000	20	23	N.R.	N.R.
Armenian Church of America, Diocese of.....	1979	66	450,000		45	61		
ASSEMBLIES OF GOD	1985	10,761	2,082,878	1,235,403	14,906	26,439	10,491	1,442,640
ASSOCIATE REFORMED PRESBYTERIAN CHURCH,								
GENERAL SYNOD	1985	172	36,543	32,051	139	214	163	16,962
BAPTIST BIBLE FELLOWSHIP, INTERNATIONAL	1986	3,448	1,405,900	1,405,900	3,400	4,500	3,400	750,000
BAPTIST GENERAL CONFERENCE	1986	753	132,546	132,546	1,070	1,560	753	78,686
BAPTIST MISSIONARY ASSOCIATION OF AMERICA	1985	1,367	227,720	227,720	1,500	2,350	1,360	99,378

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
BEACHY AMISH MENNONITE CHURCH.....	1985	83	5,862	5,862	278	278	N.R.	N.R.
Berean Fundamental Church.....	1981	49	3,350		51	53		
Bethel Ministerial Association.....	1983	15	3,500		40	57		
THE BIBLE CHURCH OF CHRIST, INC.....	1986	6	4,350		6	41	6	740
Bible Way Church of Our Lord Jesus Christ, World Wide, Inc.....	1970	350	30,000		350	350		
Brethren Church (Ashland, Ohio).....	1984	122	14,229		N.R.	N.R.		
BRETHREN IN CHRIST CHURCH.....	1985	185	16,783	15,299	197	236	175	13,809
Buddhist Churches of America.....	1984	100	100,000		70	115		
Bulgarian Eastern Orthodox Church (Diocese of N. & S. America and Australia).....	1971	13	86,000		N.R.	11		
CHRIST CATHOLIC CHURCH.....	1985	6	1,289	1,039	7	9		
Christadelphians.....	1964	850	15,800		None	None		
THE CHRISTIAN AND MISSIONARY ALLIANCE.....	1985	1,646	227,846	123,802	1,986	2,181	1,511	168,220
Christian Catholic Church (Evangelical-Protestant).....	1984	4	2,500		10	16		
CHRISTIAN CHURCH (DISCIPLES OF CHRIST).....	1985	4,214	1,116,326	743,486	4,040	6,793	4,214	340,534
CHRISTIAN CHURCH OF NORTH AMERICA, GENERAL COUNCIL.....	1985	104	13,500	13,500	107	159	N.R.	N.R.
CHRISTIAN CHURCHES AND CHURCHES OF CHRIST.....	1985	5,487	1,051,469	1,051,469	N.R.	6,238	N.R.	N.R.
THE CHRISTIAN CONGREGATION, INC.....	1985	1,441	103,960	103,960	1,441	1,448	1,308	57,147
Christian Methodist Episcopal Church.....	1983	2,340	718,922		2,340	2,650		
Christian Nation Church, U.S.A.....	1982	5	226		6	18		
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA.....	1985	650	219,968	141,240	N.R.	1,077	847	55,594
Christian Union.....	1984	114	6,000		80	114		
Church of Christ.....	1972	32	2,400		169	188		
Church of Daniel's Band.....	1951	4	200		4	10		
The Church of God.....	1978	2,035	75,890		1,910	2,737		
CHURCH OF GOD (ANDERSON, IND.).....	1985	2,291	185,593	185,593	1,924	3,227	2,236	203,437
Church of God by Faith.....	1973	105	4,500		125	150		
Church of God (Cleveland, Tenn.).....	1984	5,346	505,775		6,341	9,638		
CHURCH OF GOD GENERAL CONFERENCE (OREGON, ILL.).....	1985	92	5,948	4,575	68	87	90	3,898
The Church of God in Christ.....	1982	9,982	3,709,661		9,204	10,425		
The Church of God in Christ, International.....	1982	300	200,000		700	1,600		
CHURCH OF GOD IN CHRIST (MENNONITE).....	1985	88	7,753	7,753	N.R.	N.R.	N.R.	N.R.
THE CHURCH OF GOD OF PROPHECY.....	1985	2,051	73,952	73,952	5,976	7,820	1,962	91,585

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
The Church of God of the Mountain Assembly.....	1977	105	3,125		162	162		
CHURCH OF GOD (SEVENTH DAY) DENVER, COLO.....	1985	135	5,830	5,160	73	83	135	6,260
Church of God (Which He Purchased with His Own Blood).....	1984	7	800		11	14		
Church of Illumination.....	1963	4	9,000		60	60		
The Church of Jesus Christ (Bickertonites).....	1981	53	2,654		243	243		
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.....	1985	8,396	3,860,000	3,185,000	25,166	28,506	8,396	3,567,000
Church of Our Lord Jesus Christ of the Apostolic Faith.....	1954	155	45,000		150	185		
CHURCH OF THE BRETHREN.....	1985	1,045	159,184	159,184	964	1,962	964	60,764
CHURCH OF THE LIVING GOD (C.W.F.F.).....	1985	170	42,000	42,000	N.R.	170	134	5,735
CHURCH OF THE LUTHERAN BRETHREN OF AMERICA.....	1985	108	11,374	6,977	99	148	102	9,748
CHURCH OF THE LUTHERAN CONFESSION.....	1985	67	8,910	6,490	56	79	82	1,499
CHURCH OF THE NAZARENE.....	1985	4,969	522,062	520,741	4,058	8,484	4,847	815,131
CHURCHES OF CHRIST.....	1985	13,150	1,604,000	1,260,000	N.R.	N.R.	N.R.	N.R.
CHURCHES OF CHRIST IN CHRISTIAN UNION.....	1985	260	11,400	11,400	171	373	260	19,100
CHURCHES OF GOD, GENERAL CONFERENCE.....	1985	353	34,870	34,870	300	458	352	31,166
COMMUNITY CHURCHES, INTERNATIONAL COUNCIL OF CONGREGATIONAL CHRISTIAN CHURCHES, NATIONAL ASSOCIATION OF.....	1986	360	200,000	200,000	N.R.	N.R.	N.R.	N.R.
Congregational Holiness Church.....	1985	484	108,115	108,115	563	826	N.R.	N.R.
Conservative Baptist Association of America.....	1981	174	8,347		176	488		
CONSERVATIVE CONGREGATIONAL CHRISTIAN CONFERENCE.....	1982	1,140	225,000		N.R.	N.R.		
CONSERVATIVE LUTHERAN ASSOCIATION.....	1985	163	26,624	26,624	240	391	156	12,124
COPTIC ORTHODOX CHURCH.....	1985	11	1,483	1,076	14	20	10	331
CUMBERLAND PRESBYTERIAN CHURCH.....	1986	28	115,000	115,000	28	28	N.R.	N.R.
Duck River (and Kindred) Associations of Baptists.....	1975	85	98,037	91,976	583	768	768	47,132
Elim Fellowship.....	1983	36	8,632		148	148		
THE EPISCOPAL CHURCH.....	1985	7,274	2,739,422	1,881,250	144	185	N.R.	551,092
THE ESTONIAN EVANGELICAL LUTHERAN CHURCH.....	1985	24	7,605	7,605	22	24	N.R.	N.R.
ETHICAL CULTURE MOVEMENT.....	1985	23	3,600	3,600	16	41	12	400
Evangelical Church of North America.....	1984	138	12,591		149	244		
EVANGELICAL CONGREGATIONAL CHURCH.....	1985	159	35,564	26,016	194	281	156	16,821
EVANGELICAL COVENANT CHURCH.....	1985	568	85,150	85,150	502	912	523	72,025
EVANGELICAL FREE CHURCH OF AMERICA.....	1986	860	95,722	95,722	N.R.	1,484	N.R.	N.R.
Evangelical Friends Alliance.....	1982	217	24,095		192	483		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS--Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communi- cant or Con- firmed Members	Pastors Serv- ing Parishes	No. of Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Evangelical Lutheran Churches, The Association of	1982	272	110,934		334	665		
EVANGELICAL LUTHERAN SYNOD	1985	116	19,850	15,012	92	122	109	3,483
EVANGELICAL MENNONITE BRETHREN CONFERENCE	1985	14	2,094	2,094	N.R.	N.R.	N.R.	N.R.
EVANGELICAL MENNONITE CHURCH	1985	25	3,813	3,813	36	55	25	4,476
EVANGELICAL METHODIST CHURCH	1985	126	9,040	9,040	126	N.R.	N.R.	9,543
EVANGELICAL PRESBYTERIAN CHURCH	1986	100	27,000	27,000	155	167	100	13,810
Fellowship of Fundamental Bible Churches	1984	31	1,840		31	52		
The Fire Baptized Holiness Church (Weesleyan)	1958	53	998		N.R.	N.R.		
Free Christian Zion Church of Christ	1956	742	22,280		321	420		
FREE LUTHERAN CONGREGATIONS, THE ASSOCIATION OF	1985	156	18,205	14,297	86	120	136	6,367
FREE METHODIST CHURCH OF NORTH AMERICA	1985	1,048	72,223	56,242	936	1,773	1,003	110,446
FREE WILL BAPTISTS	1985	2,548	217,838	217,838	2,800	2,895	2,848	163,353
Friends General Conference	1983	505	31,600		None	None		
FRIENDS UNITED MEETING	1985	536	57,443	48,812	327	821	408	25,990
Full Gospel Assemblies, International	1984	150	3,800		122	399		
FULL GOSPEL FELLOWSHIP OF CHURCHES								
AND MINISTERS, INTERNATIONAL	1985	450	65,000	65,000	860	860	450	45,000
Fundamental Methodist Church, Inc.	1980	14	700		15	15		
General Association of Regular Baptist Churches	1981	1,571	300,838		2,000	2,045		
GENERAL BAPTISTS (GENERAL ASSOCIATION OF)	1985	875	73,040	73,040	N.R.	1,524	N.R.	N.R.
General Church of the New Jerusalem	1971	33	2,143		17	31		
GENERAL CONFERENCE OF MENNONITE BRETHREN CHURCHES	1985	128	16,942	16,942	N.R.	N.R.	N.R.	N.R.
General Conference of the Evangelical Baptist Church, Inc.	1952	31	2,200		22	37		
GENERAL CONVENTION, THE SWEDENBORGIAN CHURCH	1985	49	2,245	2,245	36	51	N.R.	N.R.
General Six Principle Baptists	1970	7	175		4	7		
GRACE BRETHREN CHURCHES, FELLOWSHIP OF	1985	312	41,767	41,767	424	519	300	42,900
GRACE GOSPEL FELLOWSHIP	1985	52	4,400	2,400	82	135	N.R.	N.R.
Greek Orthodox Archdiocese of North and South America	1977	535	1,950,000		610	655		
The Holiness Church of God, Inc.	1968	28	927		25	36		
Holy Ukrainian Autocephalic Church in Exile	1965	15	4,800		15	24		
House of God, Which is the Church of the Living God, the Pillar and Ground of the Truth, Inc.	1956	107	2,350		80	120		
Hungarian Reformed Church in America	1982	31	11,000		27	43		
HUTTERIAN BRETHREN	1985	77	3,988	3,988	N.R.	N.R.	N.R.	N.R.
Independent Assemblies of God, International	1962	136	N.R.		136	367		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Independent Fundamental Churches of America.....	1980	1,019	120,446		782	1,366	814	64,201
INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL.....	1985	1,185	177,787	110,447	1,264	3,482	95	5,087
INTERNATIONAL PENTECOSTAL CHURCH OF CHRIST.....	1985	98	3,311	3,311	49	148	None	None
JEHOVAH'S WITNESSES.....	1985	8,220	730,441	730,441	None	None	N.R.	N.R.
JEW*.....	1985	3,416	5,834,635	3,750,000	N.R.	6,500		6,500
KOREAN PRESBYTERIAN CHURCH IN AMERICA, GENERAL ASSEMBLY OF THE.....	1986	180	24,000	21,000	200	225	150	
Kodeth Church of Immanuel.....	1980	5	— 326		5	28		567
LATVIAN EVANGELICAL LUTHERAN CHURCH IN AMERICA, THE.....	1985	59	13,576	12,191	29	41	22	
LIBERAL CATHOLIC CHURCH—PROVINCE OF THE UNITED STATES OF AMERICA.....	1986	33	2,800	2,800	58	130	3	17
Liberty Baptist Fellowship.....	1983	287	130,000		374	374		650,930
LUTHERAN CHURCH IN AMERICA.....	1985	5,817	2,896,202	2,161,216	5,199	8,484	5,686	653,557
THE LUTHERAN CHURCH—MISSOURI SYNOD.....	1985	5,876	2,638,164	1,982,753	5,083	7,954	5,687	112,391
MENNONITE CHURCH.....	1985	989	91,167	91,167	1,562	2,399	973	N.R.
MENNONITE CHURCH, THE GENERAL CONFERENCE.....	1985	211	36,318	36,318	N.R.	N.R.	N.R.	N.R.
Metropolitan Church Association, Inc.....	1958	15	443		13	62		N.R.
METROPOLITAN COMMUNITY CHURCHES, UNIVERSAL FELLOWSHIP OF.....	1985	230	34,000	26,000	240	266	N.R.	40,468
THE MISSIONARY CHURCH.....	1985	303	26,734	26,734	323	513	275	7,463
MORAVIAN CHURCH—NORTHERN PROVINCE.....	1985	100	32,415	24,811	100	172	93	9,272
MORAVIAN CHURCH—SOUTHERN PROVINCE.....	1985	56	21,714	17,763	58	85	56	
National Baptist Convention of America.....	1956	11,398	2,688,799		7,598	28,574		
National Baptist Convention, U.S.A., Inc.....	1958	26,000	5,500,000		26,000	27,500		
National Primitive Baptist Convention, Inc.....	1975	608	250,000		128	142		
National Spiritualist Association of churches.....	1984	142	5,558		4			
Netherlands Reformed Congregations.....	1984	14	5,520		3			
NEW APOSTOLIC CHURCH OF NORTH AMERICA.....	1985	457	33,068	33,068	687	771	457	1,963
NORTH AMERICAN BAPTIST CONFERENCE.....	1985	258	42,863	42,863	238	294	258	21,977
NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH.....	1985	130	62,360	53,119	107	148	81	12,021
NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH (ARCHDIOCESE OF NEW YORK).....	1985	4	470	470	9	16	2	28
Old German Baptist Brethren.....	1982	52	4,254		236	236	N.R.	N.R.
OLD ORDER AMISH CHURCH.....	1985	598	34,000	34,000	N.R.	N.R.		24,225
Old Order (Wieser) Mennonite Church.....	1980	38	9,731		N.R.	N.R.	265	
OPEN BIBLE STANDARD CHURCHES, INC.....	1985	290	46,351	40,003	452	748		
The (Original) Church of God.....	1971	70	20,000		50	50		124
Orthodox Church in America.....	1978	440	1,000,000		457	531		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
THE ORTHODOX PRESBYTERIAN CHURCH.....	1985	171	18,502	12,634	177	319	162	9,186
Pentecostal Assemblies of the World, Inc.....	1960	550	4,500		450	600		
PENTECOSTAL CHURCH OF GOD, INC.....	1985	1,142	89,508	39,290	N.R.	1,597	N.R.	78,616
Pentecostal Fire-Baptized Holiness Church.....	1969	41	545		80	80		
THE PENTECOSTAL FREE-WILL BAPTIST CHURCH, INC.....	1985	130	10,700	10,700	116	171	130	13,142
Pentecostal Holiness Church, International.....	1984	1,461	113,000		1,530	3,422		
Pillar of Fire.....	1949	61	5,100		N.R.	N.R.		
Plymouth Brethren.....	1984	1,150	98,000		N.R.	500		
Polish National Catholic Church of America.....	1960	162	282,411		141	141		
PRESBYTERIAN CHURCH IN AMERICA.....	1985	878	177,917	151,027	N.R.	1,839	878	94,063
PRESBYTERIAN CHURCH (U.S.A.).....	1985	11,554	3,048,235	3,046,235	10,832	19,345	11,554	1,122,507
Primitive Advent Christian Church.....	1984	10	548		11	11		
Primitive Baptists.....	1960	1,000	72,000		N.R.	N.R.		
Primitive Methodist Church, U.S.A.....	1981	87	8,978		58	90		
Progressive National Baptist Convention, Inc.....	1967	655	521,892		N.R.	863	8	186
THE PROTESTANT CONFERENCE (LUTHERAN).....	1985	9	959	731	5	9		
Protestant Reformed Churches in America.....	1980	21	4,544		19	31		
REFORMED CHURCH IN AMERICA.....	1985	926	342,275	209,395	848	1,614	890	101,423
REFORMED CHURCH IN THE UNITED STATES.....	1985	34	3,778	2,956	28	34	34	602
REFORMED EPISCOPAL CHURCH.....	1966	80	6,000	6,000	82	133	N.R.	N.R.
Reformed Mennonite Church.....	1970	12	500		18	21		
Reformed Methodist Union Episcopal Church.....	1983	18	3,800		24	33		
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA.....	1985	71	5,146		61	123	61	2,898
Reformed Zion Apostolic Church.....	1965	50	16,000		23	N.R.		
Religious Society of Friends (Conservative).....	1984	28	1,744		N.R.	17		
Religious Society of Friends (Unaffiliated Meetings).....	1980	112	6,386		N.R.	N.R.		
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.....	1985	1,101	192,082	192,082	16,411	16,411	N.R.	N.R.
THE ROMAN CATHOLIC CHURCH.....	1985	24,251	52,064,908	N.R.	35,155	57,183	N.R.	7,394,809
THE ROMANIAN ORTHODOX EPISCOPATE OF AMERICA.....	1985	34	60,000	60,000	28	67	28	1,612
RUSSIAN ORTHODOX CHURCH IN THE U.S.A., PATRIARCHAL PARISHES OF THE.....	1985	38	9,780	9,780	37	45	21	884
The Russian Orthodox Church Outside of Russia.....	1955	81	55,000		92	168		
THE SALVATION ARMY.....	1985	1,088	427,825	125,327	2,553	5,161	1,077	109,065
THE SCHWENKELDER CHURCH.....	1985	5	2,881	2,881	8	10	5	1,014

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath School	Total Enrollment
Second Cumberland Presbyterian Church in the U.S.	1959	121	30,000		121	125		
Separate Baptists in Christ	1963	101	9,051		175	175		
Serbian Eastern Orthodox Church in the U.S.A. and Canada	1962	78	97,123		57	73		
SEVENTH-DAY ADVENTISTS	1965	4,009	651,954	651,954	2,127	4,308	4,127	473,271
Seventh Day Baptist General Conference	1980	60	5,008		33	69		
Social Brethren	1975	40	1,784		47	47		
SOUTHERN BAPTIST CONVENTION	1985	36,898	14,477,364	14,477,364	36,800	62,900	35,863	7,950,213
THE SOUTHERN METHODIST CHURCH	1985	150	7,231	7,231	80	94	N.R.	N.R.
SOVEREIGN GRACE BAPTISTS	1985	250	7,500	7,500	N.R.	350	N.R.	N.R.
SYRIAN ORTHODOX CHURCH OF ANTIOCH (ARCHDIOCESE OF THE U.S.A. AND CANADA)	1985	22	30,000		20	25	N.R.	N.R.
Triumph The Church and Kingdom of God in Christ (International)	1972	475	54,307		860	1,375		
Ukrainian Orthodox Church in the U.S.A.	1966	107	87,745		107	131		
Ukrainian Orthodox Church of America (Ecumenical Patriarchate)	1977	28	25,000		32	35		
UNITARIAN UNIVERSALIST ASSOCIATION	1965	948	171,838	133,988	N.R.	1,041	756	37,850
United Brethren in Christ	1982	256	28,869		320	362		
UNITED CHRISTIAN CHURCH	1985	11	421	421	10	11	11	670
UNITED CHURCH OF CHRIST	1985	6,408	1,883,777	1,883,777	5,103	10,085	6,408	450,734
United Holy Church of America	1960	470	28,850		379	400		
The United Methodist Church	1984	37,990	9,266,853		21,430	37,463		
UNITED PENTECOSTAL CHURCH, INTERNATIONAL	1985	3,408	500,000	500,000	N.R.	6,796	N.R.	N.R.
United Zion Church	1983	13	929		17	20		
UNITY OF THE BRETHREN	1985	27	3,006	3,006	16	18	23	1,506
VEDANTA SOCIETY	1985	13	1,500	1,500	11	11	N.R.	N.R.
Volunteers of America	1978	607	36,834		704	704		
THE WESLEYAN CHURCH	1985	1,714	109,541	99,972	1,464	2,618	1,714	198,843
WISCONSIN EVANGELICAL LUTHERAN SYNOD	1985	1,179	415,389	315,374	1,086	1,462	1,146	48,616

*Inclusive membership represents estimates of the total number of Jews seen as an ethnic, social, and religious community. Full membership is the number of Jews estimated to be associated with synagogues of the Orthodox, Conservative, and Reform branches by officials of the congregational organizations of these three branches.

Table 1-B: SUMMARY OF UNITED STATES CURRENT AND NON-CURRENT STATISTICS

Current statistics are those reported for the years 1986 or 1985. Non-current statistics are those for the years 1984 and earlier. Only current totals are provided in the categories: Full, Communicant, or Confirmed Members; Number of Sunday or Sabbath Schools; Total Enrollment.

	No. of Bodies	No. of Churches	Inclusive Membership	Full, Communi- cant or Con- firmed Members	Pastors Serv- ing Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
1987 Yearbook								
Current.....	116	217,328	109,403,175	48,502,059	222,927	375,262	135,059	29,860,252
Non-Current.....	102	128,833	33,523,188	N.R.	102,184	155,501	N.R.	N.R.
Totals.....	218	345,961	142,926,363		325,111	530,763		
1986 Yearbook								
Current.....	122	215,970	106,153,452	46,168,753	209,297	360,120	130,560	26,589,251
Non-Current.....	97	128,440	36,019,698	N.R.	112,330	163,474	N.R.	N.R.
Totals.....	219	344,410	142,172,138		321,627	523,594		

TABLE 1-C: SOME COMPARATIVE UNITED STATES CHURCH STATISTICS

	1985	1986
Church Membership as a Percent of U.S. Population.....	59.5	59.3
Membership Gain or Loss over Previous Year.....	1,355,753	754,225
Percentage of Gain or Loss over Previous Year.....	0.96	0.53

TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
THE ESTONIAN EVANGELICAL LUTHERAN CHURCH.....	1985	13	7,222	N.R.	11	14	N.R.	N.R.
EVANGELICAL BAPTIST CHURCHES IN CANADA, THE FELLOWSHIP OF.....	1985	464	56,567	56,567	N.R.	N.R.	N.R.	N.R.
THE EVANGELICAL CHURCH IN CANADA.....	1985	46	3,776	3,776	46	85	46	3,600
THE EVANGELICAL COVENANT CHURCH OF CANADA.....	1985	23	1,222	1,222	21	28	19	1,338
Evangelical Free Church of Canada.....	1982	94	9,344		56	76		
THE EVANGELICAL LUTHERAN CHURCH OF CANADA*.....	1985	313	73,711	52,703	209	339	290	16,023
EVANGELICAL MENNONITE CONFERENCE.....	1985	50	5,634	5,634	104	105	50	5,281
EVANGELICAL MENNONITE MISSION CONFERENCE.....	1985	30	3,039	3,039	N.R.	N.R.	N.R.	N.R.
FOUR SQUARE GOSPEL CHURCH OF CANADA.....	1985	39	2,433	2,433	72	93	26	1,564
FREE METHODIST CHURCH IN CANADA.....	1985	125	6,961	5,315	114	211	119	9,898
FREE WILL BAPTISTS.....	1985	17	1,875	650	8	10	17	1,125
GENERAL CHURCH OF THE NEW JERUSALEM.....	1985	3	540	540	5	7	3	138
The Gospel Missionary Association.....	1981	13	N.R.		10	44		
Greek Orthodox Diocese of Toronto.....	1984	58	230,000		45	49		
Independent Assemblies of God—Canada.....	1977	45	4,500		125	165		
THE ITALIAN PENTECOSTAL CHURCH OF CANADA.....	1985	17	3,600	2,600	24	26	15	2,600
JEHOVAH'S WITNESSES.....	1985	1,165	84,241	84,241	None	None	None	None
Jews.....	1981	112	296,425		N.R.	N.R.		
THE LATVIAN EVANGELICAL LUTHERAN CHURCH IN AMERICA.....	1985	9	2,269	2,062	4	6	5	12
LUTHERAN CHURCH—CANADA.....	1985	360	94,627	69,970	222	332	290	19,233
LUTHERAN CHURCH IN AMERICA—CANADA SECTION*.....	1985	341	125,700	93,453	234	407	316	20,024
MENNONITE BRETHREN CHURCHES, CANADIAN CONFERENCE OF.....	1985	162	23,306	23,306	N.R.	N.R.	N.R.	N.R.
MENNONITE CHURCH (CANADA).....	1985	85	9,400	9,400	92	156	80	9,937
Metropolitan Community Churches, Universal Fellowship of.....	1984	11	1,600		10	10		
The Missionary Church of Canada.....	1984	92	6,431		73	129		
MORAVIAN CHURCH IN AMERICA—NORTHERN PROVINCE, CANADIAN DISTRICT OF THE Netherlands Reformed Congregations of North America.....	1985	9	2,034	1,415	8	11	9	677
NORTH AMERICAN BAPTIST CONFERENCE.....	1984	10	3,750		N.R.	N.R.		
OLD ORDER AMISH CHURCH.....	1985	114	17,403	17,403	101	157	114	9,796
The Open Bible Standard Churches of Canada.....	1984	4	1,000	725	N.R.	N.R.	N.R.	N.R.
THE PENTECOSTAL ASSEMBLIES OF CANADA.....	1985	1,036	176,743	176,743	2	2	N.R.	N.R.
Pentecostal Assemblies of Newfoundland.....	1982	163	34,000		N.R.	N.R.	128	169

TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
PLYMOUTH BRETHREN (ALSO KNOWN AS CHRISTIAN BRETHREN)								
Polish National Catholic Church.....	1985	600	52,000	N.R.	N.R.	250	N.R.	N.R.
PRESBYTERIAN CHURCH IN AMERICA (CANADA SECTION).....	1982	13	6,000	487	11	14	9	332
THE PRESBYTERIAN CHURCH IN CANADA.....	1985	9	782	162,969	N.R.	17	637	37,506
REFORMED CHURCH IN CANADA.....	1985	1,035	215,911	2,728	1,053	1,053	26	1,663
REFORMED DOKHOBORES, CHRISTIAN COMMUNITY AND BROTHERHOOD OF.....	1986	28	6,561	2,108	25	45		
REINLAENDER MENNONITE CHURCH.....	1986	1	2,108	700	None	None	1	181
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.....	1985	6	700		10	10	N.R.	N.R.
THE ROMAN CATHOLIC CHURCH IN CANADA.....	1985	52	12,704	12,704	1,030	1,030	N.R.	N.R.
The Romanian Orthodox Church in America (Canadian Parishes).....	1985	5,876	10,681,660	N.R.	7,214	11,961	N.R.	N.R.
THE ROMANIAN ORTHODOX EPISCOPATE OF AMERICA (JACKSON, MICH.).....	1972	19	16,000		19	19		
RUSSIAN ORTHODOX CHURCH IN CANADA, PATRIARCHAL PARISHES OF THE.....	1985	13	8,600	8,600	11	11	10	663
THE SALVATION ARMY IN CANADA.....	1985	24	8,000	8,000	5	7	1	21
Serbian Orthodox Church in the U.S.A. and Canada, Diocese of Canada.....	1985	378	125,085	34,262	756	2,041	353	27,621
SEVENTH-DAY ADVENTIST CHURCH IN CANADA.....	1983	17	18,494	35,689	11	13		
Union of Spiritual Communities of Christ (Orthodox Doukhobors in Canada).....	1985	289	35,689		154	259	310	27,186
UNITARIAN UNIVERSALIST ASSOCIATION.....	1970	118	140,000		N.R.	75		
United Brethren in Christ, Ontario Conference.....	1972	25	21,300	5,057	None	None	33	1,101
THE UNITED CHURCH OF CANADA.....	1985	48	6,158	881,314	N.R.	18	13	232,587
UNITED PENTECOSTAL CHURCH IN CANADA.....	1983	10	910	23,000	2,030	3,846	3,593	N.R.
THE WESLEYAN CHURCH.....	1985	4,204	2,199,968	23,000	N.R.	N.R.	74	9,358
WISCONSIN EVANGELICAL LUTHERAN SYNOD.....	1985	196	4,981	4,983	97	147	8	208
		74	1,043	773	7	7		

*In January 1986 the Evangelical Lutheran Church in Canada began operations after being created by a merger of The Evangelical Lutheran Church in Canada and the Lutheran Church in America—Canada Section. However, the data reported here are for 1985 and therefore are shown separately for the two merged bodies. Data for 1986 will be combined and reported here under Evangelical Lutheran Church in Canada.

TABLE 1-E: SUMMARY OF CANADIAN CURRENT AND NON-CURRENT STATISTICS

Current statistics are those reported for the year 1986 or 1985. Non-current statistics are those for the years 1984 and earlier. Only current totals are provided in the categories: Full, Communicant or Confirmed Members; Number of Sunday or Sabbath Schools; Total Enrollment.

	No. of Bodies	No. of Churches	Inclusive Membership	Full, Commu- nicant or Con- firmed Members	No. of Pastors Serv- ing Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
1987 Yearbook								
Current.....	57	23,301	15,664,321	2,751,656	18,725	30,219	10,487	808,466
Non-Current.....	27	1,336	862,402	N.R.	1,018	1,251	N.R.	N.R.
Totals.....	84	24,637	16,526,723		19,743	31,870		
1986 Yearbook								
Current.....	59	22,683	15,619,458	2,821,047	17,278	27,728	10,417	744,225
Non-Current.....	26	1,928	857,398	N.R.	2,962	4,528	N.R.	N.R.
Totals.....	85	24,611	16,476,866		19,780	32,257		

**TABLE 1-F: NUMBER OF UNITED STATES CHURCHES,
AND OF MEMBERS, BY RELIGIOUS GROUPS**

The 218 U.S. religious bodies reporting in this edition of the *Yearbook* may be classified somewhat arbitrarily, into seven major categories.

It should be reiterated that comparisons of statistics of the various religious groups tabulated below are not meaningful because definitions of membership vary greatly from one religious body to another. For example, Roman Catholics count all baptized individuals, including infant members, as do many Protestant bodies. Some Protestant bodies, however, count as members those who have been received into the church at baptism, which usually takes place at around age 13, thereby leaving out of official counts of membership many millions of children. Jewish statistics are estimates of the number of individuals in households in which one or more Jews reside and, therefore, include non-Jews living in such households as the result of intermarriage. The total number of persons in Jewish households is estimated to be 7 percent larger than the number of Jewish persons residing in these households.

The definition of membership in each case is of necessity left up to the religious body itself, and the statistics reported by various religious bodies are not adjusted by the editor of the *Yearbook*.

	Number Bodies Reporting	Number of Churches	Number of Members
Buddhists.....	1	100	100,000
Eastern Churches.....	17	1,659	4,025,698
Jews*.....	1	3,416	5,834,635
Old Catholic, Polish National Catholic, Armenian Churches.....	7	428	1,024,330
Protestants**.....	186	314,713	79,095,746
Roman Catholics.....	1	24,251	52,654,908
Miscellaneous***.....	5	1,124	191,046
Totals.....	218	345,961	142,926,363

*Including Orthodox, Conservative, and Reformed branches.

**Some bodies included here such as various Latter-Day Saints groups and Jehovah's Witnesses, are, strictly speaking, not "Protestant" in the usual sense.

***This is a grouping of bodies officially non-Christian, including those such as Spiritualists, Ethical Culture Movement, and Unitarian-Universalists.

TABLE 1-G: CONSTITUENCY OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

A separate tabulation has been made of the constituent bodies of the National Council of Churches of Christ in the U.S.A. and is given below:

Religious Body	Year	Number of Churches	Inclusive Membership	Pastors Serving Parishes
African Methodist Episcopal Church.....	1981	6,200	2,210,000	6,050
African Methodist Episcopal Zion Church.....	1984	6,057	1,202,229	6,000
American Baptist Churches in the U.S.A.....	1985	5,814	1,559,683	4,903
The Antiochian Orthodox Christian Archdiocese of North America.....	1984	120	280,000	155
Armenian Church of America, Diocese of the.....	1979	66	450,000	45
Christian Church (Disciples of Christ).....	1985	4,214	1,116,326	4,040
Christian Methodist Episcopal Church.....	1983	2,340	718,922	2,340
Church of the Brethren.....	1985	1,045	159,184	984
Community Churches, International Council of.....	1986	350	200,000	N.R.
Coptic Orthodox Church.....	1986	28	115,000	28
The Episcopal Church.....	1985	7,274	2,739,422	7,909
Friends United Meeting.....	1985	536	57,443	327
General Convention, the Swedenborgian Church.....	1985	49	2,245	35
Greek Orthodox Archdiocese of North and South America.....	1977	535	1,950,000	610
Hungarian Reformed Church in America.....	1982	31	11,000	27
Korean Presbyterian Church in America, General Assembly of the.....	1986	180	24,000	200
Lutheran Church in America.....	1985	5,817	2,898,202	5,192
Moravian Church in America				
Northern Province.....	1985	100	32,415	100
Southern Province.....	1985	56	21,714	58
National Baptist Convention of America.....	1956	11,398	2,668,798	7,598
National Baptist Convention, U.S.A., Inc.....	1958	26,000	5,500,000	26,000
Orthodox Church in America.....	1978	440	1,000,000	457
Philadelphia Yearly Meeting of the Religious Society of Friends.....	1967	202	(1965) 16,965	(1965) 23
Polish National Catholic Church of America.....	1960	162	282,411	141
Presbyterian Church (U.S.A.).....	1985	11,554	3,048,235	10,832
Progressive National Baptist Convention, Inc.....	1967	655	521,692	N.R.
Reformed Church in America.....	1985	926	342,245	646
Russian Orthodox Church in the U.S.A., Patriarchal Parishes of the.....	1985	38	9,780	37
Serbian Orthodox Church for the U.S.A. and Canada.....	1982	78	97,123	57
Syrian Orthodox Church of Antioch (Archdiocese of the U.S.A. and Canada).....	1984	18	30,000	20
Ukrainian Orthodox Church in America (Ecumenical Patriarchate).....	1977	28	25,000	32
United Church of Christ.....	1985	6,408	1,683,777	5,103
The United Methodist Church.....	1984	37,990	9,266,853	21,430
Total (32) bodies.....		136,708	40,240,665	111,588

TABLE 1-H: CHURCH MEMBERSHIP STATISTICS, 1940-1985

Compiled by Constant H. Jacquet Jr., Editor,

The following statistical time series for 29 U.S. denominations is presented in this edition of the **Yearbook of American and Canadian Churches** as a response to a number of requests for such a tabulation. The denominations selected represent a cross-section of theological orientations, ecclesiastical structures, and geographical foci. Reliability and completeness in statistical reporting were the criteria used in selecting the bodies. Many conclusions can be drawn from the material presented below but interpretations are left to the user of the statistics. The reader is referred to the qualifications relating to statistical data stated throughout this statistical and historical section and in "A Guide for the User of Church Statistics."

Denomination	1940	1947*	1950	1955
American Lutheran Church.....	(1,129,349)	N.A.	(1,587,152)	(1,911,641)
Assemblies of God ^(b)	198,834	241,782	318,478	400,047
Baptist General Conference.....	N.A.	N.A.	48,647 ^(c)	54,000
Christian and Missionary Alliance**.....	22,832 ^(d)	N.A.	56,347	57,109 ^(e)
Christian Church (Disciples of Christ).....	1,658,966	1,889,066	1,767,964	1,897,736
Church of God (Anderson, Ind.).....	74,497	95,325	107,094	123,523
Church of God (Cleveland, Tenn.).....	63,216	N.A.	121,706 ^(f)	142,668
Church of Jesus Christ of Latter-day Saints.....	724,401 ^(d)	911,279	1,111,314	1,230,021
Church of the Brethren.....	176,908	182,497	186,201	195,609
Church of the Nazarene.....	165,532	201,487 ^(g)	226,684	270,576
Cumberland Presbyterian Church.....	73,357	75,427	81,806	84,990
Episcopal Church.....	1,996,434	2,155,514	2,417,464	2,852,965 ^(h)
Evangelical Covenant Church of America.....	45,634	N.A.	51,850	55,311
Free Methodist Church of North America.....	45,890	46,783 ^(g)	48,574	51,437
Jehovah's Witnesses.....	N.A.	N.A.	N.A.	187,120
Lutheran Church in America.....	(1,988,277)	N.A.	(2,395,356)	(2,760,442)
Lutheran Church—Missouri Synod.....	1,277,097	1,422,513	1,674,901	2,004,110
Mennonite Church.....	51,304	52,596	56,480	70,283
North American Baptist Conference.....	N.A.	N.A.	41,560	47,319
Presbyterian Church (U.S.A.).....	(2,690,969)	(2,969,382)	(3,210,635)	(3,701,635)
Reformed Church in America.....	255,107	274,455	284,504	319,593
Reorganized Church of Jesus Christ of Latter-Day Saints.....	106,554	116,888	124,925	137,856
Roman Catholic Church.....	21,284,455	24,402,124	28,634,878	33,396,647
Salvation Army.....	238,357	205,881	209,341	249,641
Seventh-day Adventists.....	176,218	208,030	237,168	277,162
Southern Baptist Convention.....	4,949,174	6,079,305	7,079,889	8,467,439
United Church of Christ.....	(1,708,146)	(1,835,853)	(1,977,418)	(2,116,322)
United Methodist Church.....	(8,043,454)	(9,135,248)	(9,653,178)	(10,029,535)
Wisconsin Evangelical Lutheran Synod.....	256,007 ^(d)	259,097	307,216	328,969

*Reported in the **Christian Herald**, June 1947. Only bodies of 50,000 or more reported.

(a) Data for 1966

(b) Assemblies of God statistics for 1971 and later are full membership statistics.

(c) Data for 1952

(d) Data for 1939

(e) Data for 1954

(f) Data for 1951

(g) Data for 1945

(h) Data for 1956

(i) Data for 1961

(k) Adjusted downward to eliminate Canadian membership previously reported.

(m) Excluding those 9 years of age and under who are not baptized.

(n) For the first time, clergy are added to membership statistics.

**A change in the basis of reporting occurred in this body; statistics from 1970 are inclusive statistics, as opposed to those reported earlier.

FOR SELECTED U.S. DENOMINATIONS

Yearbook of American and Canadian Churches

Note: Statistics contained in parentheses are composite totals for the denominations listed prior to merger of the several component bodies. The symbol NA means "Not Available." Most recent titles are used in the case of denominations listed. For information concerning dates and circumstances of merger, see the historical sketches for these denominations in Directory 3, "Religious Bodies in the United States" in this edition.

1960	1965	1970	1975	1980	1984	1985
2,242,259	2,541,546	2,543,293	2,415,687	2,353,229	2,339,946	2,332,316
508,602	572,123	625,027	785,348	1,064,490	1,189,143	2,082,878
72,056	86,719	103,955	115,340	133,385	130,193	132,546
59,657	64,586	112,519	145,833	189,710	223,141	227,846
1,801,821	1,918,471	1,424,479	1,302,164	1,177,984	1,132,510	1,116,326
142,796	143,231	150,198	166,257	176,429	185,404	185,593
170,261	205,465	272,278	343,249	435,012	505,775	N.A.
1,486,887	1,789,175	2,073,146	2,336,715	2,811,000	3,020,000 ^(m)	3,860,000
199,947	194,815	182,614	179,336	170,839	161,824	159,184
307,629	343,380	383,284	441,093	484,276	516,020	522,082
86,452	78,917	92,095	94,050	96,553	98,829	98,037
3,269,325	3,429,153 ^(a)	3,285,826	2,857,513	2,786,004	2,775,424	2,739,422
60,090	65,780	67,441	71,808	77,737	84,125	85,150
55,338	59,415	64,901	67,043	68,477	72,072	72,223
250,000	330,358	388,920	560,897	565,309	697,660	730,441
(3,053,243)	3,142,752	3,106,844	2,986,078	2,923,260	2,910,281	2,898,202
2,391,195	2,692,889	2,788,536	2,763,545	2,625,650	2,630,823	2,628,164
73,125	80,087	88,522	94,209	99,511	90,347	91,167
50,646	53,711	55,080	42,122 ^(k)	43,041	43,215	42,863
(4,161,860)	(3,984,460)	(4,045,408)	(3,535,825)	(3,362,086)	3,092,151	3,048,235
354,621	385,754	367,606	355,052	345,532	341,866	342,375
155,291	168,355	152,670	157,762	190,087	192,445	192,082
42,104,900	46,246,175	48,214,729	48,881,872	50,449,842	52,286,043	52,654,908
254,141	287,991	326,934	384,817	417,359	420,971	427,825
317,852	364,666	420,419	495,699	571,141	638,929	651,954
9,731,591	10,770,573	11,628,032	12,733,124	13,600,126	14,341,822	14,477,364
(2,241,134)	2,070,413	1,960,608	1,818,762	1,736,244	1,696,107	1,683,777
(10,641,310)	(11,067,497)	10,509,198	9,861,028	9,519,407	9,266,853 ⁽ⁿ⁾	N.A.
348,184 ^(l)	358,466	381,321	395,440	407,043	415,630	415,389

TABLE 1-1: INCLUSIVE MEMBERSHIP, 57 COMPILATIONS

The following are the figures reported on inclusive membership in religious bodies in the U.S. in 57 compilations, between 1890 and 1985 as reported in the Census of Religious Bodies, as indicated, and by private publications. For years omitted, no compilations were made.

1890	41,699,342	(CRB) ¹	1957	104,189,678	(YBAC)
1906	35,068,058	(CRB)	1958	109,557,741	(YBAC)
1916	41,926,852	(CRB)	1959	112,226,905	(YBAC)
1926	54,576,346	(CRB)	1960	114,449,217	(YBAC)
1931	59,268,764	(CH) ²	1961	116,109,929	(YBAC)
1932	60,157,392	(CH)	1962	117,946,002	(YBAC)
1933	60,812,624	(CH)	1963	120,965,238	(YBAC)
1934	62,007,376	(CH)	1964	123,307,449	(YBAC)
1935	62,676,177	(CH)	1965	124,682,422	(YBAC)
1936	55,807,366	(CRB)	1966	125,778,656	(YBAC)
1936	63,221,996	(CH)	1967	126,445,110	(YBAC)
1937	63,848,094	(CH) ³	1968	128,459,636	(YBAC)
1938	64,156,895	(YBAC) ³	1969	128,505,064	(YBAC)
1940	64,501,594	(YBAC)	1970	131,045,053	(YBAC)
1942	68,501,186	(YBAC)	1971	131,389,642	(YBAC)
1944	72,492,699	(YBAC)	1972	131,424,564	(YBAC)
1945	71,700,142*	(CH)	1973	131,245,139	(YBAC)
1946	73,673,182*	(CH)	1974	131,871,743	(YBAC)
1947	77,386,188	(CH)	1975	131,012,953	(YBACC) ⁴
1948	79,435,605	(CH)	1976	131,897,539	(YBACC)
1949	81,862,328	(CH)	1977	131,812,470	(YBACC)
1950	86,830,490	(YBAC)	1978	133,388,776	(YBACC)
1951	88,673,005	(YBAC)	1979	133,469,690	(YBACC)
1952	92,277,129	(YBAC)	1980	134,816,943	(YBACC)
1953	94,842,845	(YBAC)	1981	138,452,614	(YBACC)
1954	97,482,611	(YBAC)	1982	139,603,059	(YBACC)
1955	100,162,529	(YBAC)	1983	140,816,385	(YBACC)
1956	103,224,954	(YBAC)	1984	142,172,138	(YBACC)
			1985	142,926,363	(YBACC)

Note: For certain other years *Christian Herald*, New York, published compilations of "communicant" or adult membership only. These totals are not included in the table because they are not comparable with the inclusive figures here noted.

¹ CRB—Census of Religious Bodies, Bureau of the Census, Washington.

² CH—*The Christian Herald*, New York.

³ YBAC—*Yearbook of American Churches*, New York.

⁴ YBACC—*Yearbook of American and Canadian Churches*, New York.

*Including only bodies with over 50,000 members.

As a general record of the trends in church membership since 1890, the above table is very useful since it presents the results of fifty-six compilations made by various statisticians. It is the only record existing on church membership. Although the table follows a logical progression upwards over time, it is by no means without its faults.

There are certain qualifications relating to the above data that should be kept in mind. First of all, aggregate data on inclusive membership, while accounting for the bulk of church membership, is always incomplete. A small number of religious bodies do not have membership statistics. Further, some religious groups, but not many major ones, are excluded from these totals by virtue of the definitions used for a "religious body" by the various compilers of these data.

Second, the totals here reported are additions of both current and non-current data which is made necessary because not all religious bodies gather and report statistics each year yet all bodies in the total must be aggregated each year for sake of completeness.

Third, definitions of inclusive membership vary from one religious body to another. Some count only full members and exclude probationary members, children, and those nominally related while other religious bodies include this wider grouping. Occasionally an individual body will go from the more restrictive to the more inclusive definition over time. A third category of religious bodies has no actual statistical records and only make estimates of inclusive membership which roughly parallel the ethnic and cultural community to which they relate.

Last, these compilations were made by three different organizations from data derived from the religious bodies themselves; the U.S. Bureau of the Census made five compilations, *The Christian Herald* made twelve, and the *Yearbook of American and Canadian Churches* (formerly *Yearbook of American Churches*), made forty. Criteria for defining inclusive membership has not been completely standard over the 95-year period of these compilations.

2. CHURCH FINANCIAL STATISTICS AND RELATED DATA, UNITED STATES AND CANADA

For this edition of the *Yearbook of American and Canadian Churches*, complete financial data were supplied by 42 United States communions. The results are presented in the table entitled "Some Statistics of Church Finances—United States Churches." The data are complete for each communion in the three major categories of reporting. It will be noted that Total Contributions are the sum total of Total Congregational Finances and Total Benevolences.

Similarly, data were supplied by 29 Canadian church bodies. The information is included in the table "Some Statistics of Church Finances—Canadian Churches." Both the U.S. and Canadian data are current, and incomplete information submitted by denominations has been excluded from the tables.

A third table, "Summary Statistics of Church Finances," provides totals for the U.S. and Canadian bodies. The 42 U.S. bodies report total contributions of \$13,493,596,815 and the 29 Canadian groups \$749,227,762 (Canadian). It must be remembered however, that some of the Canadian groups are not wholly Canadian denominations but, rather, sections of denominations existing and headquartered in the U.S. A majority of the 29 bodies listed in the table "Some Statistics of Church Finances—Canadian Churches" are strictly Canadian denominations. Per capita contributions for full membership of U.S. communions amounted to \$321.77 and for the Canadian bodies, \$360.05 (Canadian). Benevolences as a percentage of total contributions amounted to 19.16 percent for the U.S. bodies and 23.73 percent for the Canadian.

Readers of the tables should be aware that the Canadian and U.S. financial data appearing in this section are only a significant part of total contributions from members of all communions. Not all bodies in the U.S. and Canada gather church financial data centrally, and some have information but do not reveal it publicly. Additionally, little is known about other major segments of church financial income such as earned income, interest from investments, and bequests.

Comparisons between this year's aggregate financial data and those in previous editions of the *Yearbook* should not be made, since the same bodies do not report financial data each year. However, for an individual denomination or groups of denominations reporting annually over time, comparisons can be made.

Comparative data for nine major Protestant denominations in the U.S. among the 42 listed in this section show a total 1985 full membership of 24,078,902, or 204,278 fewer members than the same churches' total for 1984. These members increased total giving in the nine denominations by 7.08 percent. When this is compared with a 3.8 percent inflation in the U.S. in 1985, the total effect is increased real income for these denominations. For Canada, comparative statistics for ten communions indicate a decrease in membership from 1984 to 1985 to a total of 1,970,853, and an increase in giving of \$29,181,472 (Canadian) to a total of \$652,544,263 (Canadian). Assuming an inflation rate in Canada of 4.0 percent for 1985, the total contributions of these ten communions show an increase, after inflation, of \$4,246,960 (Canadian).

SOME STATISTICS OF CHURCH FINANCES

COMMUNION	Year	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS		
				Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
American Baptist Churches in the U.S.A.	1984	1,559,683	1,559,683	\$313,788,128	\$201.19	\$201.19
The American Lutheran Church	1985	1,751,649	2,332,316	516,014,359	294.58	221.25
Associate Reformed Presbyterian Church (General Synod)	1985	32,051	36,543	15,199,862	474.24	415.94
Baptist General Conference	1986	132,546	132,546	95,623,850	721.44	721.44
Baptist Missionary Association of America	1985	227,720	227,720	48,982,889	215.10	215.10
Brethren in Christ Church	1985	15,299	16,783	11,850,154	774.57	706.00
Christian and Missionary Alliance	1985	123,602	227,846	124,739,758	1,009.21	547.57
Christian Church (Disciples of Christ)	1985	743,486	1,116,326	315,064,354	423.76	282.23
Church of God (Anderson, Ind.)	1985	185,593	185,593	106,387,466	573.23	573.23
Church of God General Conference (Oregon, Ill.)	1985	4,575	5,948	3,011,141	658.17	506.25
Church of the Brethren	1985	159,184	159,184	57,168,622	359.13	359.13
Church of the Lutheran Confession	1985	6,480	8,910	2,502,717	386.22	280.89
Church of the Nazarene	1985	520,741	522,082	309,240,188	593.85	592.32
Churches of God, General Conference	1985	34,870	34,870	14,877,303	426.65	426.65
Conservative Congregational Christian Conference	1985	28,624	28,624	15,079,386	526.81	526.81
Cumberland Presbyterian Church	1985	91,976	98,037	26,273,627	285.65	268.00
The Episcopal Church	1985	1,881,250	2,739,422	1,043,117,983	554.58	380.78
Evangelical Congregational Church	1985	26,016	35,584	7,924,585	304.60	222.70
Evangelical Covenant Church	1985	85,150	85,150	68,547,339	805.02	805.02
Evangelical Lutheran Synod	1985	15,012	19,850	5,517,369	367.53	277.95
Evangelical Mennonite Church	1985	3,813	3,813	3,186,059	835.58	835.58
Free Methodist Church of North America	1985	56,242	72,223	55,438,267	985.71	767.60
Friends United Meeting	1985	48,812	57,443	15,614,476	319.89	271.83
General Association of General Baptists	1985	73,040	73,040	20,199,382	276.55	276.55
Grace Brethren Churches, Fellowship of	1985	41,767	41,767	34,023,230	814.59	814.59
The Latvian Evangelical Lutheran Church in America	1985	12,191	13,576	2,200,000	180.46	162.05
Lutheran Church in America	1985	2,161,216	2,898,202	642,676,444	297.37	221.75
Lutheran Church-Missouri Synod	1985	1,982,753	2,638,164	671,698,639	338.77	254.61
Mennonite Church	1985	91,167	91,167	59,608,700	653.84	653.84
Moravian Church in America, Northern Province	1985	24,396	31,869	9,869,298	404.54	309.68
North American Baptist Conference	1985	42,863	42,863	26,012,922	606.89	606.89
The Orthodox Presbyterian Church	1985	12,634	18,502	10,496,481	830.81	567.32
Presbyterian Church (U.S.A.)	1985	3,048,235	3,048,235	1,443,933,163	473.70	473.70
Reformed Church in America	1985	209,395	342,275	125,662,249	600.12	367.14
Reformed Church in the United States	1985	2,955	3,778	1,586,640	536.94	419.97
Reformed Presbyterian Church in North America	1985	3,808	5,145	3,761,799	987.86	731.15
Seventh-day Adventists	1985	651,594	651,594	501,328,586	769.39	769.39
Southern Baptist Convention	1985	14,477,364	14,477,364	3,882,145,180	268.16	268.16
United Church of Christ	1985	1,683,777	1,683,777	472,008,907	280.33	280.33
The United Methodist Church	1984	9,266,853	9,266,853	2,211,306,198	238.63	238.63
The Wesleyan Church	1985	99,972	109,541	79,385,500	794.07	724.71
Wisconsin Evangelical Lutheran Synod	1985	315,374	415,389	120,543,713	382.22	290.20

*Full or Confirmed Membership refers to those with full, communicant, or confirmed status.

**Inclusive Membership refers to those who are full, communicant, or confirmed members, plus other members listed as baptized, nonconfirmed, or noncommunicant.

—UNITED STATES CHURCHES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences As a Percentage of Total Contributions
\$267,556,088	\$171.55	\$171.55	\$46,232,040	\$ 29.64	\$ 29.64	14.73%
428,861,660	244.83	183.88	87,152,699	49.75	37.37	16.89
11,839,577	369.40	323.99	3,360,285	104.84	91.95	22.11
79,965,479	603.30	603.30	15,658,371	118.14	118.14	16.37
40,707,830	178.76	178.76	8,275,059	36.34	36.34	16.89
8,826,940	576.96	525.95	3,023,214	197.61	180.14	25.51
102,116,912	826.18	448.18	22,622,846	183.03	99.29	18.14
274,072,301	368.63	245.51	40,992,053	55.13	36.72	13.01
91,078,512	490.74	490.74	15,308,954	82.49	82.49	14.39
2,428,730	530.87	408.33	582,411	127.30	97.92	19.34
40,658,904	255.42	255.42	16,509,718	103.71	103.71	28.61
2,110,223	325.65	236.84	392,494	60.57	44.05	15.68
267,134,078	512.99	511.67	42,106,110	80.86	80.65	13.62
12,028,925	344.96	344.96	2,848,378	81.69	81.69	19.15
11,729,365	409.77	409.77	3,350,021	117.04	117.04	22.22
23,009,987	250.17	234.71	3,263,640	35.48	33.29	12.42
873,114,151	464.11	318.72	170,003,832	90.37	62.06	16.30
6,147,413	236.29	172.76	1,777,172	68.31	49.94	22.43
54,719,309	642.62	642.62	13,828,030	162.40	162.40	20.17
4,725,783	314.80	238.07	791,586	52.73	39.88	14.35
2,128,019	558.10	558.10	1,058,040	277.48	227.48	33.21
47,100,352	837.46	652.15	8,337,915	148.15	115.45	15.04
12,601,820	258.17	219.38	3,012,658	61.72	52.45	19.29
18,516,252	253.51	253.51	1,683,130	23.04	23.04	8.33
25,151,863	602.19	602.19	8,871,367	212.40	212.40	26.07
1,930,000	158.31	142.16	270,000	22.15	19.89	12.27
539,142,069	249.46	186.03	103,534,375	47.91	35.72	16.11
566,507,516	285.72	214.74	105,191,123	53.05	39.87	15.66
34,015,200	373.11	373.11	25,593,500	280.73	280.73	42.94
8,698,949	356.57	272.96	1,170,349	47.97	36.72	11.86
20,246,236	472.35	472.35	5,766,686	134.54	134.54	22.17
8,291,483	656.28	448.14	2,204,998	174.53	119.18	21.01
1,211,761,203	397.53	397.53	232,171,960	76.17	76.17	16.08
103,428,950	493.94	302.18	22,233,299	106.18	64.96	17.69
1,318,399	446.16	348.97	268,241	90.78	71.00	16.91
1,350,214	354.57	262.43	2,411,585	633.29	468.72	64.11
155,077,180	238.00	238.00	346,251,406	531.39	531.39	69.07
3,272,276,486	226.03	226.03	609,868,694	42.13	42.13	15.71
409,543,989	243.23	243.23	62,469,918	37.10	37.10	13.23
1,700,916,514	183.55	183.55	510,389,684	55.06	55.06	23.08
67,675,332	696.94	617.81	11,710,168	117.13	106.90	14.75
98,167,290	311.27	236.33	22,376,423	70.95	53.87	18.56

SOME STATISTICS OF CHURCH FINANCES

COMMUNION	Year	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS		
				Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
The Anglican Church of Canada	1985	553,855	855,796	\$167,871,493	\$303.10	\$196.16
Baptist Convention of Ontario and Quebec	1985	34,371	47,188	30,442,439	805.70	645.13
Baptist Union of Western Canada	1985	15,332	21,081	17,128,497	1,117.18	812.51
Brethren in Christ Church	1985	2,689	3,335	3,969,040	1,476.03	1,190.12
The Christian and Missionary Alliance in Canada	1985	22,786	56,768	44,844,039	1,968.05	789.95
Christian Church (Disciples of Christ) in Canada	1985	2,927	4,975	1,511,511	516.40	303.82
Church of the Nazarene	1985	9,879	9,895	7,093,099	718.00	716.84
Conference of Mennonites in Canada	1985	28,573	28,573	16,700,000	584.47	584.47
Congregational Christian Churches in Ontario, The Conference of	1985	275	275	158,798	577.45	577.45
Evangelical Church in Canada	1985	3,776	3,776	3,291,919	871.80	871.80
The Evangelical Covenant Church in Canada	1985	1,222	1,222	1,305,595	1,068.41	1,068.41
The Evangelical Lutheran Church of Canada**	1985	52,703	73,711	17,000,500	322.57	230.64
Foursquare Gospel Church of Canada	1985	2,433	2,433	3,476,456	1,428.88	1,428.88
Free Methodist Church in Canada	1985	5,315	6,961	7,890,357	1,484.55	1,133.51
General Church of the New Jerusalem in Canada	1985	340	540	374,962	1,102.83	694.38
Italian Pentecostal Church of Canada	1985	2,600	3,600	1,822,000	700.77	506.11
Lutheran Church-Canada	1985	69,670	94,627	26,440,993	377.89	279.42
Lutheran Church in America - Canada Section***	1985	93,453	125,700	30,611,694	327.56	243.53
Mennonite Church (Canada)	1985	9,400	9,400	6,723,700	715.28	715.28
Moravian Church in America, Northern Province, Canadian District	1985	1,415	2,034	842,055	595.10	413.99
North American Baptist Conference	1985	17,403	17,403	19,916,875	1,144.45	1,144.45
Presbyterian Church in America	1985	500	900	675,000	1,350.00	750.00
The Presbyterian Church in Canada	1985	162,969	215,911	52,902,764	324.62	245.02
Reformed Church in Canada	1985	3,833	6,561	2,699,437	704.26	411.44
Seventh-day Adventist Church in Canada	1985	35,689	35,689	30,268,395	848.11	848.11
Union d'Églises Baptistes Françaises au Canada	1985	1,040	1,040	560,400	538.85	538.85
United Baptist Convention of the Atlantic Provinces	1985	64,043	64,043	22,706,878	354.56	354.56
The United Church of Canada	1985	881,314	2,199,968	229,455,068	260.36	104.30
Wisconsin Evangelical Lutheran Synod	1985	773	1,043	543,798	703.49	521.38

***These denominations merged to form the Evangelical Lutheran Church in Canada, which came into existence January 1, 1986. Since the data reported here are for 1985, they are reported for the merging bodies separately and will be combined next year.

(a) Although most denominations reported Canadian dollars for this table, certain denominations reported U.S. dollars. In order to standardize these amounts, U.S. dollars were multiplied by 1.356, a factor which represents the average differential in exchange rates in 1985; thus all totals are expressed in Canadian dollars.

SUMMARY STATISTICS

	Total Bodies	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS		
				Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
United States Communions	42	41,935,728	45,559,597	\$13,493,596,815	\$321.77	\$296.18
Canadian Communions ^(b)	29	2,080,878	3,896,697	749,227,762	360.05	192.27

*Full or Confirmed Membership refers to those with full, communicant, or confirmed status.

**Inclusive Membership refers to those who are full, communicant, or confirmed members, plus other members baptized, nonconfirmed, or noncommunicant.

^(b)Shown in Canadian dollars.

—CANADIAN CHURCHES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences As a Percentage of Total Contributions
\$120,856,222	\$218.21	\$141.22	\$47,015,271	\$ 84.89	\$ 54.94	28.01%
26,448,368	770.66	561.34	3,954,071	115.04	83.79	12.99
13,751,831	896.94	652.33	3,376,666	220.24	160.18	19.71
3,062,291	1,138.82	918.23	906,749	337.21	271.89	22.65
35,612,423	1,562.91	627.33	9,231,616	405.14	162.62	20.59
1,319,957	450.96	265.32	191,554	65.44	38.50	12.67
6,405,220	648.37	647.32	687,879	69.83	69.52	9.70
8,740,500	305.90	305.90	7,959,500	278.57	278.57	47.66
116,963	425.32	425.32	41,835	152.13	152.13	26.34
2,500,841	662.30	662.30	791,078	209.50	209.50	24.03
1,004,909	822.35	822.35	300,686	246.06	246.06	23.03
14,263,119	270.63	193.50	2,737,381	51.94	37.14	16.10
3,371,949	1,385.92	1,385.92	104,507	42.95	42.95	3.01
5,837,405	1,098.29	838.59	2,052,952	386.26	294.92	26.02
279,962	823.42	518.45	95,000	279.41	175.93	25.34
1,572,000	604.62	436.67	250,000	96.15	69.44	13.72
19,756,365	282.38	208.80	6,682,628	95.51	70.62	25.27
24,954,609	267.03	198.53	5,657,085	60.53	45.00	18.48
3,030,300	322.37	322.37	3,693,400	392.91	392.91	54.93
707,806	500.22	347.99	134,249	94.88	66.00	15.94
14,474,139	831.70	831.70	5,442,736	312.75	312.75	27.33
400,000	800.00	444.44	275,000	550.00	305.56	40.74
44,288,536	271.76	205.12	8,614,228	52.86	39.90	16.28
2,234,341	582.92	340.55	465,096	121.34	70.89	17.23
9,138,964	256.07	256.07	21,129,431	592.04	592.04	69.81
479,000	460.58	460.58	81,400	78.27	78.27	14.53
19,115,550	298.48	298.48	3,591,328	56.08	56.08	15.82
187,292,475	212.52	85.13	42,162,593	47.84	19.17	18.38
411,451	532.28	394.49	132,347	171.21	126.89	24.34

OF CHURCH FINANCES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences As a Percentage of Total Contributions
\$10,908,677,483	\$260.13	\$239.44	\$2,584,919,332	\$61.64	\$56.74	19.16%
571,469,496	274.63	146.65	177,758,266	85.42	45.62	23.73

EFFECTS OF INFLATION ON PER CAPITA GIVING 1961-1985

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Somewhere between 38 and 52 religious bodies have been able to supply annually complete financial data on total contributions received. Total contributions are the sum of all benevolences, plus all congregational finances. Representing roughly 20 percent of the total number of U.S. denominations and 30 percent of total U.S. membership reported to the *Yearbook of American and Canadian Churches*, giving to these bodies is approximately 40 percent of total church contributions in the U.S. in any given year.

At least four reasons why more denominations do not supply statistical data on church finances are: 1) the desire to keep the information confidential, 2) a belief that there are biblical restrictions against this type of accounting, 3) a lack of adequate statistical programs in denominations to report accurate membership and financial data, and 4) denominational politics that do not require full reporting to a central office.

The fragmentary information currently received, however, provides a good sample that helps to determine what is happening in the area of U.S. church contributions. It should be remembered that these are aggregate data, and the experiences of individual denominations may vary from those presented here.

Organized religion, like other privately financed agencies, is, on the whole, struggling with powerful forces of inflation in the U.S. Although the dollar amounts of giving have increased from \$69.00 per capita full member in 1961 to \$321.77 in 1985, an increase of 366.3 percent in constant 1967 dollars, the increase is only from \$77.01 in 1961 to \$99.87 in 1985, an increase in real terms of only 29.7 percent, or slightly more than 1 percent a year on average. Therefore much education and action in the area of stewardship has been necessary to defend the financial structure of organized religion.

DENOMINATIONAL PER CAPITA FULL MEMBER CONTRIBUTIONS AND ADJUSTED TO 1967 DOLLARS, 1961-1985

Year	No. of Denoms.	Per Capita	Constant	Year	No. of Denoms.	Per Capita	Constant
		Full Member	1967 Dollars			Full Member	1967 Dollars
1961.....	46	\$69.00	\$77.01	1974.....	44	\$127.16	\$86.09
1962.....	42	68.76	75.89	1975.....	43	138.54	85.94
1963.....	41	69.87	76.19	1976.....	43	149.07	87.43
1964.....	41	72.04	77.55	1977.....	45	159.33	87.78
1965.....	38	77.75	82.38	1978.....	42	176.37	90.26
1966.....		(Not Reported)		1979.....	44	197.44	90.82
1967.....		(Not Reported)		1980.....	40	213.41	86.47
1968.....	52	95.31	91.47	1981.....	45	239.71	88.00
1969.....	48	99.68	90.78	1982.....	40	261.95	90.60
1970.....	45	96.84	83.27	1983.....	40	278.67	93.39
1971.....	42	103.94	85.69	1984.....	39	300.40	96.56
1972.....	39	110.29	88.02	1985.....	42	321.77	99.87
1973.....	40	118.16	88.77				

3. SOME TRENDS AND DEVELOPMENTS

This section begins with "Religion in Canada," followed by data from *The 1986 Official Catholic Directory*. "Trends in Seminary Enrollment, 1978-1986," concludes the section.

RELIGION IN CANADA: A LATE TWENTIETH-CENTURY READING

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Introduction

Since the early 1970s I have been involved in an extensive program of research on religion in Canada. In addition to carrying out regional denominational studies of Anglicans and Protestant evangelicals, I have conducted three national adult surveys—in 1975, 1980, and 1985—along with a 1984 complementary national survey of teenagers.

This extensive body of data has, in my mind, made it possible to clarify a misinterpreted Canadian religion situation. This year (1987) the results will be published as *Fragmented Gods: Religion in Canada's Modern Age* (Toronto: Irwin Publishing Co.). What follows are some of the highlights of the research to date.

The Myth of Disaffiliation

There has been a great deal of confusion about what has been happening to religion in Canada during this century. In 1986, I was asked by The Canadian Church Press to give the keynote address at their annual national meeting. They suggested I deal with the possibility that they have been "printing with invisible ink" in recent years—in part, because they have been misreading the times.

There is good reason to believe that much of what almost everyone has said and written about religion in Canada over the past two decades has been related precariously to reality. Here academics have been as unsound as everyone else. The general confusion can be traced to the inaccurate interpretations given to Canada's decline in church attendance. According to a 1946 Gallup poll, 67 percent of

Canadians were attending services weekly. That figure now stands at around 30 percent for Protestants. As for Roman Catholics, weekly attendance remained at about 85 percent through the mid-1960s. Today it has dropped to approximately 45 percent.

In addition to attendance data, the census has revealed a steady increase in the percentage of Canadians who say they have no religious preference—from less than 1 percent in 1961 to 4 percent in 1971, to 7 percent in 1981.

And over the past two decades, church leaders, the media, and academics have been scouring the ranks of evangelicals, Protestant denominations, the new religions, privatized religions, and the "no religion" camps, looking for church dropouts.

What the national surveys have discovered is that few of the alleged dropouts ever left home. Some 90 percent of the nation continues to claim either Protestant or Roman Catholic affiliation—a figure that has stayed fairly constant throughout the entire century. Across generations, more than 9 in 10 Protestants remain Protestant, and more than 9 in 10 Roman Catholics remain Catholic. The Christian affiliational ranks are further bolstered by additions from non-Christian religion as their members become acculturated and, in some instances, assimilated.

As for the growing "no religion" category, it has proved to be both a product of methodology and highly transitory. Until 1971, the census takers literally didn't take No for an answer. The emergence of the

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category is due partly to the new acknowledging of an old reality. But further, in following the nonaffiliated between 1975 and 1980, I found 1 in 3 returned to the Protestant or Roman Catholic tie of their parents—primarily in response to the need for rites of passage pertaining to marriage and birth of children.

In short, very few Canadians are dropping their conventional organizational affiliations. The equation of infrequent attendance with religious defection has involved spurious arithmetic and erroneous deductions. As the Toronto Anglican archbishop colorfully put it recently in relating these findings to his diocese, "It's not that the people are leaving; it's just that they're not coming."

The reality is that throughout Canada's history, the population has overwhelmingly identified with four major groupings—the Roman Catholic, the United Church (and its three denominational forerunners), the Anglican, and the Protestant evangelical (commonly referred to as the Conservative). In market-model terms, we could say the nation's religious economy has been dominated by these four major companies. Together they have been carrying out over 85 percent of the country's "religious business."

An examination of affiliational statistics dating back to the 1891 census reveals that over time, variations in the proportional share of the religion market have been relatively minor. The Roman Catholics, largely because of immigration and birth, have grown somewhat, while the United Church and Anglicans have experienced small proportional declines. The Conservative Protestants have stayed about the same.

Contrary to folk wisdom, then, the old affiliations are not easily discarded. They typically are inherited with the family name and reinforced by socialization stretching over several generations. In many cases the heritage includes a nationality legacy. Thus it is, for example, that over 75 percent of Anglicans in the Toronto Diocese who see themselves as inactive, nonetheless say being an Anglican is important to them. Very few give any evidence of being within the recruitment reach of other religious groups.

From Commitment to Consumption

While the people of Canada give little indication of abandoning ties with the

dominant religious groups, this is not to say things remain the same as the century's end draws near. Canadians in greater and greater numbers are drawing upon religion in consumerlike fashion. There appears to be an accelerated movement from *religious commitment to religious consumption*.

Megatrends author John Naisbitt has written that in a relatively short time, society "has fractionalized into many diverse groups of people with a wide array of differing tastes and values." The idea of a "multiple-option society," he says, has spilled over into a number of areas, including the family, music, food, entertainment, and religion.

In Canada, accelerated institutional specialization has resulted in the tendency to look to the church to provide very specific commodities. Canadians increasingly draw upon the churches and Christianity for isolated beliefs and practices—what might be referred to as "religious fragments." They believe in God, even if they are not so sure about the divinity of Jesus or the nature of life after death. They find themselves praying once in a while, even if they seldom read a Bible or say table grace. They attend services occasionally, but hardly weekly. And, of course, they look to the church to provide rites of passage pertaining to birth, marriage, and death.

While somewhere around 40 percent describe themselves as "committed Christians," the content of that commitment is not just puzzling, but suspect in many cases. Only about 20 percent of Canadians exhibit commitment to a traditional version of the faith—characterized by belief in God, the divinity of Jesus, life after death, private prayer, the experiencing of God, and a basic knowledge of the Christian tradition. They also readily supplement their conventional Christian menu with an assortment of other supranatural beliefs and practices pertaining to such areas as astrology, psychic phenomena, auras, possession, and communication with the dead.

What the majority of Canadians appear to engage in is "religion a la carte"—a belief here, a practice there, a Sunday service, a baptism, a wedding, a funeral.

Significantly, however, beyond a certain investment of time and money, the returns are diminishing. Therefore, Canadians, in increasingly large numbers, do not attend services every week; presumably many feel

that level of attendance is unnecessary. Interestingly, Aldous Huxley, in *Brave New World*, has Bernard attending his "Solidarity Service" only twice a month. The same principle seems to hold for money. It is noteworthy that when Canadians are asked why they no longer are as highly involved in churches as they once were, the dominant response is simply that they prefer to spend more of their time on other things. But they are not "drop-outs." It would be more accurate to describe them as *drop-ins*.

Religion in Canada is characterized not only by consumption. It is characterized by *compartmentalization*. The spheres of life over which the churches have authority have diminished in direct relationship to the specialization that has accompanied the industrialization of the nation. One need only look at Quebec for a modern-day microcosmic example of the process. The church that formerly had authority in virtually all spheres of life—politics, economics, education, social services, recreation, and so on—since 1960 has seen its spheres of influence diminish to the point that it now finds itself playing a highly specialized, "religious" role. It still can "speak" to all of life. But its influence has been dramatically reduced. Functionally, the Roman Catholic Church's role in the life of the province appears to be limited essentially to the administering of the Eucharist and the performing of rites of passage.

This specialization of life's spheres is reflected in turn at the level of the individual: The roles Canadians play tend to be highly specialized and precariously integrated. The result is that *just as religion has come to have a very specific place in society, so religion has come to have a very specific place in individual lives*. At the societal level, it takes the form of *specialization*. At the individual level, it takes the form of *compartmentalization*.

I have recently completed a detailed analysis of more than 1,700 active and inactive Anglicans in the Diocese of Toronto. The study has found that, even in the case of Anglicans who see themselves as committed Christians, compartmentalization is widespread. The church has significance for the personal faith and family life of the committed, but its importance tends to diminish as Anglicans participate in the broader, everyday world of Canadian so-

ciety. It is difficult to find signs of a unique "Anglican factor," for example, in value formation and the perception of problems, in the views of people and in their societal, economic, and political attitudes.

Such a compartmentalization reality is readily acknowledged. For example, whereas 61 percent of active Anglicans say the church plays a highly significant role with respect to their personal faith, the figures drop to 39 percent for child raising, 20 percent for social issues, 13 percent for leisure activities, and to a mere 4 percent for political views.

These findings for Anglicans are consistent with findings for Canadians as a whole. Detailed analyses have found little relationship between Christian commitment and characteristics such as happiness and satisfaction, compassion and tolerance, values and social attitudes, personal concerns and sources of happiness. Committed Christians look very much like other Canadians.

The church instills Christian commitment and provides belief and practice fragments for "a la carte-oriented" consumers. The church also continues to have an influence in shaping sexual attitudes, in large part because it remains somewhat unique among existing institutions in taking strong positions on sexuality—versus, for example, simply providing information. And finally, as already emphasized, the church still plays the dominant role in providing rites of passage. But its unique impact is clearly very limited.

Religious Menu Diversification

For their part, the four groups constituting Canada's religious establishment—Roman Catholics, the United Church, Anglicans, and conservative Protestants—have been consciously and unconsciously responding to such market realities. Over time they have gradually enlarged and diversified their religious "menus." They commonly have added one another's "specialties." *Social action* has been as readily adopted by conservative Protestants as *charismatic gifts* have been adopted by Anglicans and Roman Catholics.

This diversification and enlargement of religious offerings has made it increasingly unnecessary for the affiliates of the established groups to turn elsewhere. Today's Roman Catholic, Anglican, United Church,

or conservative Protestant affiliate has the choice of being detached or involved, agnostic or evangelical, ascetic or socially concerned, unemotional or charismatic.

Given this menu diversity, "switching" rarely occurs. Even the "no affiliation" category is unattractive, since almost everyone requires some professional religious service in the course of a lifetime. Just as one needs a good doctor, dentist, or lawyer, one finds it helpful to have access to a minister, priest, or rabbi.

And so it is that religion is virtually inherited in Canada. In Freud's phrase, it is learned much like the multiplication table. In the words of a contemporary source, Jay Demerath, religion is typically the product not of *urgency* but of *imitation*.

Declining church-attendance figures consequently represent only the tip of "the new religious iceberg." Rather than indicating Canadians have abandoned the churches, they point to the fact that an increasing proportion are choosing uncommitment over commitment, and fragments over meaning systems. The decline does *not* signal disenchantment with conventional religion: Few people are "mad" at the churches. Rather, a growing number of those who remain in religious systems are choosing different items from their religious groups' menus. Indeed, Gallup polls find that 50 percent of the population views organized religion as a relevant part of their lives and, further, that churches consistently lead the nation in the respect and confidence they are shown—outdistancing, for example, the Supreme Court, public schools, the House of Commons, newspapers, corporations, political parties, and labor unions (CIPO, 1974, 1979). Our PROJECT TEEN CANADA survey has documented similar positive views of religious leaders on the part of teenagers.

Canadians, then, are not looking for alternative religious expressions. On the contrary, the evidence we have supports the assertion that Canadians who want religion in their lives rely on fairly conventional organized forms of Christianity. We maintain that *the significant religious development* associated with the industrialization of the country is *the increasing tendency of Canadians to reject Christianity as an authoritative meaning system, in favor of drawing upon Christian belief, practice, and organizational fragments.*

Why Fragments?

Canada, as a highly industrialized society, has experienced extensive occupational and insitutional specialization during this century. The Christian church in its Protestant and Catholic expressions has seen its spheres of authority diminish dramatically. And individual Canadians, faced with diversified role performances, have—in a parallel fashion—frequently found it dysfunctional to embrace a meaning system which, by definition, would attempt to integrate those varied roles. They also are well aware that religion, because of its organizational foundation, carries with it not only potential "gain and strain," but time and financial costs as well.

I would argue that it is largely for such reasons that Canadians have been increasingly opting for Christian fragments, rather than Christianity as a meaning system. In complex modern societies, fragments are preferred because they "work." They are conducive to life in our present age.

The 1985 national survey included an item which explicitly probed the extent to which Canadians recognize themselves in such a "fragmented" description. Directed at the 75 percent of the population that say they "do not attend services regularly," the item read as follows:

Some observers maintain that few people are actually abandoning their religious traditions. Rather, they draw selective beliefs and practices, even if they do not attend services frequently. They are not about to be recruited by other religious groups. Their identification with their religious tradition is fairly solidly fixed, and it is to these groups that they will turn when confronted with marriage, death and, frequently, birth. How well would you say this observation describes YOU?

Almost 80 percent said the observation "very accurately" (40 percent) or "somewhat accurately" (37 percent) describes them; only 13 percent said it does not depict them "accurately at all." I believe, then, that my observations are in touch with the Canadian reality.

Conclusion

Religion in Canada, Protestant and Catholic style, has been in a state of decline in recent

decades. Considerable speculation has been given as to where the people have been going.

The available evidence tells quite a different story. For the most part, Canadians have not abandoned traditional religion. They have stayed, preferring the old affiliations to anything new, including the option of no affiliation. But the content of their religion has seemingly been changing, involving a movement away from traditional Christian commitment in favor of the embracing of fragmented beliefs and practices. With the institutional division of labor that has accompanied industrialization, the church has come to have a highly specialized service role for the Protestant and Roman Catholic majority—carrying out important rites of passage pertaining to marriage, birth, and death. Psychologically and emotionally, affiliation further provides a link with one's past—in virtually all instances,

family; and in some cases, nationality and ethnicity.

The vast majority of Canadians, finding that most religious groups in the country are sufficiently versatile to offer diversified religious content and functions, have had no reason to change their affiliations.

Secularization, then, has been a social and cultural phenomenon which, far from threatening the existence of Christianity in Canada, has influenced the distribution of its dominant commitment forms and functions.

Recently, I suggested to colleagues in Belgium that "the future of the illusion" appears to be sound, albeit in altered forms and with different functions. There is little support for Freud's prognosis that modern societies are about to "leave Heaven to the angels and the sparrow." But in fairness to Freud, as the century turns, it is a very abridged form of heaven that remains with us.

THE 1986 OFFICIAL CATHOLIC DATA

Catholics in the 50 states, including all families in the defense forces both at home and abroad, and diplomatic and other services abroad, now number 52,654,908, according to *The Official Catholic Directory* for 1986 issued by P. J. Kenedy & Sons, Wilmette, Ill. The new total represents an increase over last year of 368,865.

Archdioceses and Dioceses

There are now 34 archdioceses in the United States with a Catholic population of 23,663,635, and 150 dioceses, recording a Catholic population of 28,991,273—for a total Catholic population of 52,654,908. On May 9, 1985, the former diocese Military Vicariate became The Archdiocese for the Military.

Los Angeles remains the largest archdiocese, with a Catholic population of 2,650,000, followed by Chicago with 2,362,162. Over one million are: Boston, 1,918,715; New York, 1,808,879; Detroit, 1,466,106; Philadelphia, 1,353,004; and Newark, 1,338,500. Brooklyn continues as the largest diocese with a Catholic population of 1,414,889, followed by Rockville Centre, reporting 1,320,167. In addition, eight archdioceses and five dioceses reported a Catholic population of over 1.5 million. Eleven sees reported no change in Catholic population; 69 reflected decreases; and advances were reported by 104. The largest increases have been noted in Boston, 154,537; Los Angeles, 88,398; and New York, 45,839. The largest decreases were noted in Santa Fe, 91,208; Cleveland, 36,999; and Philadelphia Ukrainian, 36,262.

Hierarchy and Clergy

The 1986 *Directory* lists 396 members of the hierarchy—an increase of 2 over the 394 listed a year ago.

A decrease of 134 brings the total of ordained priests to 57,183. There are now 35,155, or 103 more diocesan or secular priests, and 22,028 religious order priests, a decrease of 237. Permanent deacons increased 358 during the past year, to bring the current total to 7,562, for a total of 64,745 clergy. Professed religious personnel include 7,429 Brothers, a decrease of 115, and 113,658 Sisters, a decrease of 1,843.

	1956	1966	1976	1986
Priests	48,349	59,193	58,847	57,183
Deacons	...	...	...	7,562
Brothers	8,868	12,255	8,563	7,429
Sisters	159,545	181,421	130,995	113,658

The *Directory* reports 18,130 parishes with resident pastors, a decrease of 63, and 1,183 parishes without resident clergy, an increase of 132, for a total of 19,313 Catholic parishes in the 50 states, up 69. Also listed are 3,420 missions, down 129; 1,518 stations, down 36; and 8,102 chapels, down 87.

Educational Institutions

There are a total of 9,834 separate educational institutions, 97 fewer than reported in 1985. Included are 90 diocesan seminaries; 229 religious order seminaries or novitiates and scholasticates; 243 colleges and universities; 857 diocesan and parish high schools; 561 private high schools; 7,564 parish elementary schools; and 301 private elementary schools. There are, in addition, 91 protective institutions, with 7,989 youths in attendance.

Teachers

Full-time teaching staffs of all educational institutions under Catholic auspices have decreased by 1,476 to a total of 170,683, comprising 4,236 priests; 161 scholastics; 2,491 Brothers; 27,638 Sisters; and 136,157 lay teachers. There are 364 fewer priests, 23 fewer scholastics, 78 fewer Brothers, 2,585 fewer Sisters, and 1,637 more lay teachers than a year ago.

Today lay teachers number 136,157 and represent 79.7 percent of all teachers in Catholic schools. There are 76,803 (73.5%) fewer Sisters teaching than the 104,441 recorded at their peak in 1964.

Seminaries and Seminarians

During 1985, there were in operation the same number of diocesan and one more religious order seminaries. The 90 diocesan seminaries report an enrollment of 7,018 seminarians, a decrease of 249; the 229 novitiates and scholasticates of the religious orders have 3,422 students, 329 fewer, indicating a total of 10,440 candidates for the priesthood, down 588 from a year ago.

Colleges and Students

The 243 Catholic colleges and universities, up one from the 242 reported in 1985, show an enrollment of 545,461, down 4,479.

Children in Catholic Schools

The number of full-time pupils in Catholic elementary and high schools decreased 90,860 during the past year. The 857 parish and diocesan high schools, 13 fewer, report 455,983 pupils, a decrease of 22,061; the 561 private high schools, six more, report 310,761, a decrease of 5,223 in one year. Pupils in 7,564 parish elementary schools, down 94, now number 2,038,039, or 62,539 fewer, while students in the 301 private elementary schools now total 61,340, a decrease of 1,037 in two more schools.

Youth Under Religious Instruction

Religious instruction to children under released time, in religious vacation schools and other classes, in 1986 accounted for 831,131 high school pupils, down 64,037, and 3,103,715 elementary students, up 53,293, for a total of 3,934,846 public school children receiving religious instruction, indicating a decrease of 117,330 pupils. There is an aggregate, including dependent children, of 7,364,859 American youth of all grades under Catholic instruction, a decrease of 213,564 over comparable figures for 1985.

Hospitals, Nursing Schools, Orphanages, Foster Homes

One fewer general and nine more special hospitals brings the number of Catholic hospitals to 737; bed capacity decreased by 1,957, to 176,144. General hospitals number 634, with 170,386 beds; 103 special hospitals accommodate 5,758. Patients treated decreased by 188,294, to a total of 37,181,154. Nursing schools decreased by 15, to 114. Student nurses enrolled numbered 20,090, a decrease of 2,207 over 1985.

Orphanages and infant asylums decreased by two, to a total of 168, which cared for 12,487 children, up 1,241—while 9,248 children are cared for in foster homes. The total of 21,732 dependent children reflect a decrease of 4,442. Homes for invalids and aged increased by eight and now number 615, with facilities for 76,900 guests, an increase of 3,056.

Baptisms, Converts, Marriages

The 953,323 baptisms recorded show a increase of 5,655 over 1985. The number of converts decreased by 3,754, to a total of 87,996.

Marriages recorded increased by 2,547, to 348,300. During the same period, 446,822 Catholics died in the U.S., 8,791 more than in the previous year.

TRENDS IN SEMINARY ENROLLMENT 1980-1986

The Association of Theological Schools in the United States and Canada

Seminary enrollment in ATC member schools held steady this year with an opening fall 1986 enrollment of 56,335. If, however, we exclude the six new member schools, we find a decrease of 1.2%. This follows on a decline of 0.6% last year and is the second straight year of decrease in enrollment. Canadian member schools, however, recorded an increase of 3.2% following on 6.19% growth the previous year. The merger of one school with another in the same state during the past year did not involve numbers sufficient to affect the percentages. It may be significant that the drop in the U.S. schools occurred mostly in the Southwest and far West schools. For most of the remainder of the U.S., enrollment was stable. Of particular interest is the fact that despite the overall decline, enrollment of first year students was up 1% from 12,521 to 12,710. Schools hope this trend will continue and be reflected in overall statistics.

TABLE 1
Autumn Enrollments in ATS Member Schools

	1980	1981	1982	1983	1984	1985	1986
Number of Schools	194	193	196	195	197	196	201
Total Enrollment	49,611	50,559	52,620	55,112	56,466	56,377	56,335
By Nation							
Canada	2,731	2,735	2,961	3,081	3,352	3,583	3,696
United States	46,880	47,824	49,659	52,031	53,114	52,794	52,639
By Membership							
Accredited	45,952	47,182	48,887	51,495	52,091	52,581	52,864
Not Accredited	3,659	3,377	3,733	3,617	4,375	3,796	3,471

The decline in Full-time Equivalent enrollment recorded in Table 2 is a significant - 1.7% and follows a decline of - 1.5% last year. This decline is reflected in a lower percentage of FTE (67.8%) in relation to total head-count. Excluding the six new schools, the decline in FTE enrollment would be even greater (-2.7%). The increase in the percentage of part-time students has been a steady trend for the past ten years. It again reflects the gradual increase in the number of candidates who are starting theological studies at a more advanced age when the responsibilities of family or employment in a pastorate will not permit full-time involvement in study. Schools are making a major effort to increase endowment dedicated to financial aid to free more students for full-time studies.

TABLE 2
Comparisons of Total Enrollment, 1978-1986
Total Number of Individuals and Their Full-time Equivalents

Year	Total Persons	% Change	FTE Enrollment	% Change	FTE % of Total Person Enrollment
1978	46,460		36,219		78.0%
1979	48,433	+4.2%	36,795	+1.6%	76.0%
1980	49,611	+2.4%	37,245	+1.2%	75.1%
1981	50,559	+1.9%	37,254	+0.02%	73.7%
1982	52,620	+4.1%	37,705	+1.2%	71.7%
1983	55,112	+4.7%	38,923	+3.3%	70.6%
1984	56,466	+2.5%	39,414	+1.3%	69.8%
1985	56,377	-0.16%	38,841	-1.5%	68.9%
1986	56,335	-0.08%	38,195	-1.7%	67.8%

Table 3 reports the increase in numbers and ratio of women seminary students for each year since 1972 when the collection of data was begun. Thirteen years ago women constituted only 10.2% of the total student population. This year they constituted 26.4% of the student group. The actual head count has grown by 328 or 2.2%. If, however, we exclude

the six new member schools from the data base, the increase would have been somewhat lower at 1.4%. The average increase for the past six years was 5.5%. The growth for the current year (2.2%) is the lowest we have recorded but is significant, especially in light of the continuing decline in overall enrollment. An equally important trend is the steady growth in the number of women serving as full-time faculty in theological schools. The percentage this year is 13.3% of the total, up from 12.4% last year, a slow but steady increase.

TABLE 3
Women Theological Students

	Number of Women	% Annual Increase	% Total Enrollment
1972	3,358		10.2%
1973	4,021	+ 19.7%	11.8%
1974	5,255	+ 30.7%	14.3%
1975	6,505	+ 23.8%	15.9%
1976	7,349	+ 13.0%	17.1%
1977	8,371	+ 13.9%	18.5%
1978	8,972	+ 7.2%	19.3%
1979	10,204	+ 13.7%	21.1%
1980	10,830	+ 6.1%	21.8%
1981	11,683	+ 7.9%	23.1%
1982	12,473	+ 6.8%	23.7%
1983	13,451	+ 7.8%	24.4%
1984	14,142	+ 5.1%	25.0%
1985	14,572	+ 3.0%	25.8%
1986	14,900	+ 2.2%	26.4%

TABLE 4
Black Student Enrollment

	Number of Black Students	% Annual Increase	% Total Enrollment
1970	808		2.6%
1971	908	+ 12.4%	2.8%
1972	1,061	+ 16.9%	3.2%
1973	1,210	+ 14.0%	3.6%
1974	1,246	+ 3.0%	3.4%
1975	1,365	+ 9.6%	3.3%
1976	1,524	+ 11.6%	3.5%
1977	1,759	+ 15.4%	3.9%
1978	1,919	+ 9.1%	4.1%
1979	2,043	+ 6.5%	4.2%
1980	2,205	+ 7.9%	4.4%
1981	2,371	+ 7.5%	4.7%
1982	2,576	+ 8.6%	4.9%
1983	2,881	+ 11.8%	5.2%
1984	2,917	+ 1.2%	5.2%
1985	3,046	+ 4.4%	5.4%
1986	3,277	+ 7.6%	5.8%

Table 4 provides data on the black student population in theological seminaries, which the Association has collected only since 1970. The total enrollment in 1986 rose by 7.6% (231 students), higher than last year's increase of 4.4%. But if we exclude the six new member schools, one of which is principally for black students, the increase was only 1.7% (53 students). The percentage of blacks in the total student body is now up to 5.8%, an encouraging growth but still small in proportion to the percentage of blacks in the total population. The average increase for the past six years was 6.8%. Perhaps a more significant statistic is the growth in the number of full-time black faculty members, from 4% in 1985 to 5.3% in 1986 of total full-time faculty.

Table 5 provides data on the enrollment of Hispanics in schools of theology. The decrease in enrollment of -10.8% is somewhat discouraging in light of significant efforts on the part of

many denominations to support this group in preparation for ministry and advanced graduate level degrees. The decrease, however, is almost entirely in the one-year certificate/diploma programs. Enrollment in the longer programs held steady. With this decrease in numbers the proportion of Hispanics in the total student body declined to 2.3%.

TABLE 5
Hispanic Student Enrollment

	Number of Hispanic Students	% Annual Increase	% Total Enrollment
1972	264		0.8%
1973	387	+ 46.8%	1.1%
1974	448	+ 15.8%	1.2%
1975	524	+ 17.0%	1.3%
1976	541	+ 3.2%	1.3%
1977	601	+ 11.1%	1.3%
1978	681	+ 13.3%	1.5%
1979	822	+ 20.7%	1.7%
1980	894	+ 8.8%	1.8%
1981	955	+ 6.8%	1.9%
1982	1,180	+ 23.6%	2.2%
1983	1,381	+ 17.0%	2.5%
1984	1,314	- 4.9%	2.3%
1985	1,454	+ 10.6%	2.6%
1986	1,297	- 10.8%	2.3%

Table 6 provides data on the enrollment of persons of Pacific/Asian American ancestry. Though the numbers are quite small, they already equal those of Hispanic students. The growth this year of + 16.6% is substantial. Only 1% of that growth can be attributed to the addition of six new member schools to the data base. The steady growth reflects the determination of this group to provide an educated ministry.

TABLE 6
Pacific/Asian American Students

	Number of Students	% Annual Increase	% Total Enrollment
1977	494		1.1%
1978	499	+ 1.0%	1.1%
1979	577	+ 15.6%	1.2%
1980	602	+ 4.3%	1.2%
1981	716	+ 18.9%	1.4%
1982	707	- 1.3%	1.3%
1983	779	+ 10.2%	1.4%
1984	1,130	+ 45.1%	2.0%
1985	1,195	+ 5.8%	2.1%
1986	1,393	+ 16.6%	2.5%

Full details regarding these enrollment data and other statistical information are available from the annual *Fact Book on Theological Education* published by the Association of Theological Schools.

4. SURVEYS OF RELIGION IN AMERICAN LIFE

In this section are three recently completed surveys which come from a variety of sources. The first is *Popular Mission Philosophies and Denominational Mission Policy*. This is followed by a roundup of selected Church Attendance and Other Polls. The last survey is "Value of New Construction of Religious Buildings," which has been a yearly report in the *Yearbook* for many years.

POPULAR MISSION PHILOSOPHIES AND DENOMINATIONAL MISSION POLICY

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The American churchgoing public's awareness of conditions in nations where denominations spend their mission resources only dimly reflects the actual conditions, providing an enduring problem for denominational leaders. For the sake of clear mission interpretation and communication, simplicity has merit. But mission money goes to many nations and supports diffuse purposes, making simplicity virtually impossible. As a result, churchgoers hold several identifiable, often competing understandings of mission. How can these help or inhibit mission interpretation? How much do churchgoers' philosophies of mission correspond to developments in mission-receiving nations? Do mission boards' interpretations of changing circumstances in receiving nations have any impact on Americans' understanding of the role of world missions?

In the early 1960s, Sri Lankan theologian D. T. Niles proposed a developmental typology for the relationships of churches in Africa, Asia, and Latin America to the Western parent denominations in Europe and the United States. The typology, based on a single variable, traces over time the shift of power and authority for mission programs from the denominations' mission agencies to the indigenous churches. Change over this typology implies major differences in how mission-sponsoring agencies work and, ultimately, in how people think about mission. Niles wrote:

When a church in the West sends out missionaries to work in the so-called "mission lands" their work develops through three stages. There is the pioneer stage in which the missionary-sending church or society is in full control. Then, with the establishing of the Church on the

"mission-field," there takes place little by little a devolution of authority whereby the church that has been established assumes control over its own life. And then comes the stage of expansion: when the church that has been established accepts responsibility for being the church in the land and among the people where it has been established. (Niles, p. 152)

Niles observed "mission-field" churches passing through these three stages at varying rates but, he thought, most had moved beyond the first, and many were ending the second by 1960. Changing amounts of control and power between missionary-sending churches and missionary-receiving churches became apparent in the early part of the twentieth century and found succinct expression at the international conference on missions held Easter 1928 in Jerusalem. By then the growing spread of independence in "mission-field" churches required, as one observer put it, "a complete restudy of the message, the motive, the objective, and the techniques of foreign-missionary work" (Schermerhorn, p. 48). The Jerusalem conference participants were experiencing what, in retrospect, may be called transitions from Niles' first to second stage. Transitions from the second to the third stage, if not from first to second, still flourish in 1987. The editor of *International Review of Mission* uses the January 1987 issue to raise yet again the question of the future of mission, given a "world that has changed and is changing" (Stockwell, p. 1). In words harsher than Niles would have used, editor Stockwell lists some current obstacles to moving toward Niles' third stage vision: "Let us put them in one sentence: despite remarkable progress we have seen in mission philoso-

phy, world Christian mission patterns are still too confessional, too bilateral [i.e., an exclusivist relationship between two churches or agencies, sometimes limited to one defined project], too western, and too little concerned with the major justice issues of our time."

Other observers of world mission programs have developed frameworks similar to that of Niles. The widely known typology of K. S. Latourette dates two eras of mission development in the nineteenth and twentieth centuries, and is expanded by the *World Christian Encyclopedia* (1982) to include a third and anticipated fourth stage: the great century (1815-1914), vigor amidst storm (1914-1950), surge in the third world (1950-1990), and final thrust (1990-). Another somewhat similar typology, based on enumeration statistics, has been developed by David Barrett, elevating the importance of demography to prophetic dimensions (Barrett). The controversial Roman Catholic liberation theologian Leonardo Boff states the importance of twentieth-century transitions clearly in his *Church: Charism and Power*: "Ever since Theodosius founded the Christian state in A.D. 380 the Church has been a Church for the poor but it never became a Church of the poor. Today the poor are not looked upon simply from a charitable perspective but from a political one. This new historical subject, the poor, will decide the shape of future society" (Boff).

The transitions became apparent first to observers and participants in the "mission-churches," then to most of the leaders of sponsoring denominations, and finally to some of the broader membership of those denominations. The first stage of missionary development relied on a powerful ideology to recruit evangelists and money for outfitting them to proclaim the gospel. That ideology—with its strong images of Christianizing distant lands, raising up churches where none exist, baptizing converts, bringing moral enlightenment to the world, and even in some instances promoting Americanism (or some other nation's interest) through the mission program—has proved difficult to supplant with alternative philosophies of mission among the local church members. In most American denominations progress toward an understanding of mission which takes into account contemporary international condi-

tions coexists with persistent survivals of earlier popular understandings. Data collected recently for the United Church of Christ affiliated United Church Board for World Ministries (UCBWM), the oldest missionary society in the United States, serve as illustrations.

Purposes of the UCBWM Study

As a part of an overall evaluation of the UCBWM, the Board asked for the opinions of the several constituencies regarding matters of importance in planning future mission emphases for the United Church of Christ (UCC). These constituencies include the Board itself, its staff, the missionaries it sponsors, staff members of other UCC boards and agencies, the members of a Board-sponsored key mission support group, UCC judicatory staff members, clergy, local-church lay leaders, theological seminary students, and seminary faculty. The collection of opinion data from these constituencies represents one among several parts of the Board's evaluation and study of its future.

Four broad questions formulated at the outset of study guided the inquiry: What theologies and philosophies of mission do people in the various constituencies employ when they think about and evaluate the mission agencies and programs sponsored by the UCC? What do people believe the role of missionaries will become in the future? What trends in social and political realities throughout the world must those who plan mission strategy take into account? What advice do people offer the UCBWM in regard to decisions about matters of administration and finance? The collection of information from a sample of each of the constituencies mentioned above provides an opportunity to describe both the range and the extent of their ideas about mission.

Data Collection Procedures

The Research Center at Lancaster Seminary mailed 2,266 questionnaires to the UCBWM constituent groups, which returned 1,309, about 58 percent. Board members, UCBWM staff, judicatory officials, missionaries, and key mission supporters replied at a higher rate, ranging from 65 to 92 percent. The random sample of UCC clergy and layleaders sent back

about 42 percent. The following analysis derives from 1,277 usable questionnaires.

Philosophies of Mission

Respondents evaluated 111 opinion statements designed to reflect different approaches to mission philosophy and strategy. Their answers, ranging from positive to negative on five-point scales, were entered into a factor analysis equation in order to discover groupings of statements that seemed to measure the same or similar opinions. The analysis produced 28 identifiable first-order factors, nine of which clearly have to do with philosophy of mission. The following discussion reports these nine factors; the others appear elsewhere (Hartley). A second-order factor analysis summarizes the nine into three categories—named here conversion, compassion, and companion—this accomplished by constructing scales for each of the nine first-order factors and entering these scores into a second analysis.* The second-order groupings correspond roughly to Niles' three stages—Conversion to Stage One, Compassion to Stage Two, and Companion to Stage Three. Some exceptions to this proposed correspondence also emerge, reflecting the fact that mission philosophies typical during one stage may persist, validly or invalidly, in subsequent stages where they do not predominate.

Table 1 lists the nine factors, categorizes them into the three second-order categories, and gives the scores the various UCBWM constituency groups made on each factor. The scores equal the percent of the possible positive rating each constituent group actually gave the factor. In Table 2, the factors have been combined to give a score for each of the second-order categories. Also, the various constituency groups have been combined in Table 2 to provide a more summary view of the data. Table 3 shows the correlation coefficients for the nine factors. These coefficients, highest among factors within each set and lowest or negative with the factors outside the set, result since the groupings originate from the second-order factor analysis.

Tables 4 through 6 present the analyses of variances for the nine first-order factors. For each, three independent or explanatory

variables were chosen: (1) the constituency group; (2) the self-perceived amount of knowledge the respondent has about mission, rated on a single scale of one (high) to five (low); and (3) whether or not the respondent actually has visited a mission site outside the USA (a yes or no answer). If the proposed correspondence between Niles' stages and the three groups of factors holds, then these knowledge and experience measurements should account for a greater part of the variance in the Companion Factors, but less in the Conversion and Compassion Factors. Knowledge about and experience in the mission fields is less relevant to holding the philosophies underlying those factors.

Conversion Factors

Three of the nine factors form a second-order set titled Conversion. The first factor has to do with keeping mission much as it was in the past and with promoting national interests as a part of mission program. Clearly these values characterize the first, if any, of Niles' stages, presuming, as they do, that both ideological and administrative control must rest with the American sponsors. The second factor in this grouping carries evangelism as a central goal of mission, a role which in Niles' second and third stages shifts into the control of the indigenous church. While most people concerned about world mission want to maintain a strong element of evangelization as a part of ongoing ministry, evangelism especially characterizes Niles' first stage because of its forerunning importance in starting mission work where none exists. Not surprisingly, therefore, the Evangelism Factor combines in the second-order analysis with the Conversion theme. The third factor measures mission as moral education or enlightenment. Again, this emphasis seems to fit Niles' Stage One, implying moral superiority of missionary-sending nations over those receiving missionaries. Several nondenominational and a few denominational mission agencies subscribe exclusively to the philosophies of the Conversion Factors and understand mission only in terms of Stage One ministries, but the UCBWM does not, nor do other denominations with strong nineteenth-

*Eigenvalues and varimax rotated factor scores, not reported in this article, are available through the Research Center, Lancaster Theological Seminary, Lancaster, PA 17603.

century heritages in mission work or with high values for the church.

In Table 2, the three Conversion Factors combine into a single score. All constituent groups rank lower on this second-order factor than on the other two. Lay leaders have the most positive ratings; seminary personnel the lowest. All three Conversion Factors highly intercorrelate (see Table 3), especially evangelism and promotion of American ideals through mission.

Factor 1. Mission as Promotion of American Ideals

The two questionnaire items linked by Factor 1 reflect resistance to change in mission programs and the use of mission to promote American ideals. The items read: "Global mission must help foster the Christian principles that have made America strong"; "The purpose and goals of global mission will remain very similar to what they are now and have been in the past."

As seen in Table 1, all UCC constituent groups score on the negative side of this factor. No group wants to use mission activity to promote Americanism or to preserve some ideal past of missionary endeavor. Scores do vary widely, however, in ways statistically significant and interpretable. Seminary faculty universally rejected ideas implied in this factor (a score of only 2). Lay leaders, with the slightly negative score of 46, score highest. For lay leaders, linking mission activity to Americanism seems not as negative as for the other groups. Lay leaders' opinions widely diverge on this factor, while the other constituent groups more consistently reject Factor 1. All levels of UCC denominational administrators oppose, if not repudiate, the ideas underlying this factor. The factor provides one indicator of conservatism among constituents—not necessarily theological conservatism, but general social conservatism. It thrives among some UCC lay leaders and a few persons in other constituencies, and likely will become vocal when the UCBWM engages in mission activities construed as being anti-American.

Table 3 shows Factor 1 highly correlated with Factors 2 and 3, the other elements in the conversion perspective. Analysis of variance in Factor 1 (Table 4) attributes the largest part explained to constituency group, rather than to knowledge and experience variables, which account for

virtually no part of the variance. Assumptions inherent in this factor derive more from the constituency to which respondents belong than from knowledge or experience.

Factor 2. Mission as Evangelism

Six of the 111 items in the questionnaire form the Evangelism Factor. The items include the following: "Global mission must convert non-Christians to the Christian faith"; "Global mission must proclaim the good news of God's saving work to all people"; "Global mission must baptize persons and raise up churches"; "The presentation of the Christian faith in non-Christian settings"; importance rating of "Evangelism," "Spiritual growth." The term *evangelism* here connotes a one-directional ministry, from the sending church to the rest of the world, in contrast to the two-directional implications of Factor 7.

On some evangelism items, respondents are strongly positive. For example, most agree that mission must proclaim the good news of God's saving work. By way of contrast, few think mission must convert non-Christians to the faith or, for that matter, baptize persons and build churches. On the total Evangelism Score, missionaries and clergy score highest (67), seminary students lowest, a still positive 55 (Table 1). Although UCC church members care deeply about *evangelism* in its root meaning, the word itself has become tarnished to many respondents. For them, *evangelism* evokes less than enthusiastic endorsement, likely because they perceive fundamentalist organizations as producing negative effects on missionary activity.

Analysis of variance in Factor 2, Table 4, demonstrates relatively little being explained by any of the three independent variables. While Constituency Group explains a small but significant portion, the other two variables do not.

Factor 3. Mission as Promotion of Moral Enlightenment

Although closely related to the Evangelism Factor, Factor 3 deals expressly with personal moral development and may carry overtones of paternalism and moral superiority. The two items in this factor ask the respondent to rate the importance of: "Moral development of people in other countries"; "Concern about Christian morals."

Constituent groups rate this factor lower than all other scales, except Factor 1, which measures mission as promoting national interests. Seminary students score lowest (a slightly negative 43) and lay leaders highest (a slightly positive 59). More than other groups, lay leaders think of mission as moral development. Respondents disagree on this factor more widely than on the other eight, again except for Factor 1. Analysis of variance, Table 4, shows that constituency group accounts for a significant but small part of variance. Groups closer to UCBWM work tend to reject the assumptions underlying this factor. Negligible variation stems from knowledge and experience.

Compassion Factors

Three scales make up the Compassion Factors, two of which deal with human services charitably provided through mission auspices—disaster relief, refugee services, hospitals, schools, agricultural missions, and the like. These two scales differ from the first set in their humanitarian focus. They are more specific in purpose and, in some instances, short-term in scope. With these ministries, overall control may lie with indigenous leaders, but control of the help-dispensing effort lies largely with the mission-sponsoring agency. In some instances, such as disaster relief, the mission effort may be quite temporary, occasioned by disruption of the receiving church itself cannot redress. Americans often seek to mitigate such short-term crises, as reflected in the high scores given these factors by UCC respondents (Tables 1 and 2). Of all money spent for mission, this stirs least controversy. The third factor in this set measures the importance of secular competencies for missionaries, as opposed to churchly skills.

Table 3 underscores the intercorrelation of the three factors grouped under the Compassion heading, Factors 4 and 5 showing the greatest amount of association. Small or negative association obtains with Conversion Factors, and small or positive association with Companion Factors. Table 5 shows that most of the variance existing in these three factors lies *within* the constituency groups rather than between them, there being strong agreement among all the subsets of respondents about the importance of these aspects of mission.

These three factors reflect Niles' second stage because they emphasize short-term, task-specific ministries which require mostly secular skills. Mission-receiving churches control more of their own internal affairs, but may receive aid only from churches of their own denominational family, thereby aggravating the effects of bilateralism.

Factor 4. Mission as Humanitarian Service

The three items which make up Factor 4 relate to the church's mission of meeting acute needs of people experiencing hunger or disaster. The items asked respondents to rate the importance of agriculture, disaster relief, and hunger as objects of mission programs. Primarily, this kind of mission activity addresses short-term problems and poses no threats to indigenous control.

Factor 4 scores appear uniformly high, with little variance between the constituent groups; the UCC firmly supports this kind of mission activity. These programs will be easiest to fund because of their wide popularity. Missionaries rate this emphasis slightly lower than do other groups, but no explanatory variable accounts for a significant part of the variance (Table 4).

Factor 5. Mission as Educational and Medical Programs

The two items allied in Factor 5 on Table 1 have to do with the degree to which respondents consider educational and medical ministries crucial to the church's mission. These mission programs last longer than those of Factor 4 and may contain a threat to indigenous control if authority remains solely and indefinitely with the founding denomination.

All UCBWM constituents strongly favor this kind of mission activity. Missionaries score lowest, while Board members, key mission supporters, and denominational staff tie for highest, but differences among groups remain insignificant. As with the previous factor, which measured the broader theme of humanitarian service, Factor 5 has little of its variance explained by the explanatory variables (Table 5).

Factor 6. Mission as Secular Service

Three items combine to measure the degree to which people think missionaries

require skills in secular professions as opposed to skills in the more overtly religious aspect of ministry. The items which make up Factor 6 are: "Most missionaries in the future will likely need skills in evangelism, preaching, and other pastoral roles"; "Most missionaries in the future will likely need to share the gospel through their skills in secular disciplines (teaching, medicine, law, agriculture) rather than through skills in preaching and churchly ministry"; "Most missionaries in the future will often need to be a silent living presence in places where the gospel message cannot be openly spoken" (scoring for the first of these items has been reversed). Factor 6 reflects a predictable condition in Niles' Stage Two—the exclusion and perhaps alienation of missionaries from the more overtly religious activities of the church's work because of a shift in authority to the indigenous leaders. Government policy in some instances also precludes missionaries from working in traditional churchly ministries. Although the second-order factor analysis combines this factor with the other two in the Compassion Factor set, it correlates highly with the factors in the Companion Factor set. Factor 6 may, in a sense, reflect the transition from Niles' second to third stage. Philosophies of mission consistent with Stage Three may accrue only to people who have acknowledged and prized the radical changes occurring in missionaries' roles as receiving churches take control.

All groups of constituents consider secular skills important and often required in those situations where other forms of Christian witness fail (Table 1). The key mission supporters most favor this approach (71), while the respondents in the seminary student sample find it least appealing (59), with the differences being statistically significant. The amount of variance explained by all three independent variables (see Table 5), however, remains fairly small. Differences of opinion on this factor lie largely *within* the categories of these variables rather than between them.

Companion Factors

Three factors in this grouping reflect one response to conditions characteristic of Niles' third stage—interchurch cooperation which moves beyond the paternalism of

almsgiving to mutual interdependency. The first factor has as its underlying theme reciprocity of mission personnel—that is, the USA will become a missionary-receiving as well as a missionary-sending nation. The second has to do with reduction in the amount of authority of the missionary-sending agency in determining policy related to the mission program; the final factor focuses on the role of missionaries as consultants, sometimes for very short terms. The consultative role of missionaries raises the question of whether such persons should be called missionaries at all. They become, as one item of this factor suggests, "co-workers and co-learners."

Table 2 shows the overall scores for this group of factors ranking higher in all constituency groups than for the Conversion Factors, but lower than for the Compassion Factors. The sample of lay leaders registers the least support for these philosophies, while denominational leaders, closely followed by all other groups, express the most support. Table 3 reports high positive correlations among these three factors, as expected. Moreover, they negatively correlate with the three Conversion Factors. People who rate the Companion Factors highly tend not to rate the Conversion Factors highly. Table 6 indicates that this variance, explained by the independent variables, amounts to more for the Companion Factors than for the Compassion Factors, and, for the first time in the series of nine factors, the knowledge and experience measurements and the higher-level interactions explain some of the variance. This result implies that increases in the amount of knowledge about mission may increase people's support of the philosophies underlying the Companion Factors.

Factor 7. Mission as Reciprocity Among Independent Churches

The underlying theme for Factor 7, Table 1, requires interpretation. The common element of the four items combining to make up this factor has to do with a kind of reciprocity of respect and exchange among churches that have become partners across national lines. Factor 7 resembles Factor 9, which emphasizes a consulting style for missionaries but lacks the egalitarian emphasis of peer relationships implied in

Factor 7. Partnership means two-way exchanges: The USA receives as well as sends missionaries; missionaries serve only at the receiving church's request. Factor 7, moreover, redefines evangelism as a two-directional Stage Three ministry. Persons from other cultures bear a witness to God's revelation not inferior to that of Americans. Evangelism, then, becomes exchange of witness and discernment among peers (Song, Taylor).

This factor embraces four items: "Most missionaries in the future will likely spend a great deal of time interpreting to Americans the circumstances of mission and ministry in other countries—that is, being a channel for a two-way sharing of faith understanding"; "Most missionaries in the future will likely be persons from third world nations seeking to evangelize in the USA and throughout the world"; "Most missionaries in the future will likely be sent to other countries if, and only if, churches in those countries request them"; "The work and traditional role of the missionary is no longer needed. In its place, people will be co-workers and co-learners together, serving the Lord and one another."

The scores for this factor (see Table 1) rank markedly lower than those realized for most other factors, although all constituent groups still register positive scores (i.e., greater than 50). Only Factors 1 and 3 received lower scores. Lay leaders provide the lowest or least positive score on Factor 7 (52); the highest, or most positive, comes from seminary faculty members (67). The differences between the groups of constituents obtain interpretable statistical significance. Clearly, lay leaders remain less persuaded than the other constituent groups of the style of mission implied in these items.

Factor 8. Mission as Cooperative Interchurch Relationships

The items unified in Factor 8 reflect the authority-shift characteristic of Niles' Stage Three. The six items read: "Mission activity in the future will need to be based on broad cooperation between the UCBWM and the leaders of the churches of other nations"; "Leaders of the churches in the nations where the UCBWM sponsors mission projects will increasingly take control of these projects"; "Leaders of the churches in

other nations will play the largest role in determining what activity will or will not be supported by the Board." Scores for the next two items were reversed before adding them to the scale: "In many countries where mission activity will need to be undertaken, there are no indigenous churches or church leaders"; "In many instances, the Board will need to undertake mission activity unilaterally, with little or no input from church people in the nation(s) where the mission activities are located."

Mission agency staff and seminary faculty show the most enthusiasm for the approach to mission connoted by Factor 8; lay leaders show the least (see Table 1). More variance is explained by the independent variables for this factor than for the other Companion Factors. All three independent variables—knowledge, experience, and constituency group—account for a significant part of the respondents' differences of opinion.

Factor 9. Mission as Short-term, Professional Consultation

Many missionaries work mainly as consultants to indigenous decision makers. Niles' third stage presupposes, if any, this kind of missionary role, although it might entail dangers of bilateralism. However, the consultative model assumes that local leaders run the church and can hire or fire consultants. The items allied by Factor 9 measure this emphasis: "Most missionaries in the future will likely require specialized skills which allow them to be consultants to local leaders on particular problems"; "Most missionaries in the future will likely relate to several sponsoring denominations"; "Most missionaries in the future will likely spend most of their time training local leaders to carry out the mission of the church, rather than doing the work themselves."

All constituencies tend to agree, for the most part, with the notion of missionaries being consultants, but missionaries themselves show least (64) and UCC judicatory staff indicates most agreement (77). The missionaries likely perceive the limitations of a consultative style in actual circumstances, while judicatory staff people see in consultation a more general solution to the problem of ways to shift control to the missionary-receiving churches without abandoning them. Factor 9 positively cor-

relates with the factors in the Compassion group (see Table 3), implying that a consultative style fits in both Niles' Stage Two and his Stage Three. The analysis of variance on Table 6 shows both constituency group and knowledge level accounting for a significant part of the variance, a pattern consistent with the other two Companion Factors.

Summary and Conclusions

Three second-order groupings of mission-philosophy factors correspond approximately to three stages of mission development identified by D. T. Niles, among others. The fit is not exact, however. For example, some persons may retain conversionist philosophies and still acknowledge that missionary work has moved beyond the time when missionary-sending denominations controlled all aspects of the work. The almsgiving character of the Compassion Factors seems inappropriate for Stage Three realities, but this does not preclude the necessity for emergency humanitarian service.

However, in other ways the fit of the second-order factors with Niles' stages is striking. One-directional evangelism, promotion of national interests through mission, and concerns about moral enlightenment characterize much of nineteenth-century missionary effort. Humanitarian service and secular ministries predominate as activities of mission agencies throughout the twentieth century. In recent decades, more emphasis has been placed on interchurch relationships, two-directional evangelism, exchange of mission staff among nations, and missionaries as consultants. The philosophies listed here do not exhaust the alternative approaches to circumstances in other nations. Stage Three conditions might evoke intensified evangelization and Americanization at one extreme, or complete abandonment of mission activity at the other. In the UCC, both denominational policy and popular opinion appear to move in the direction of discovering new ways to work with other churches, especially with what some observers call the church of the poor (see, e.g., Peck).

Moreover, an argument can be posited, even though the data have a one-time perspective, that UCC opinion is shifting

from Stage One philosophies toward Stage Three. The UCC respondents support mostly the Compassion or Companion factors rather than Conversion Factors, but divergent opinions do occur. While unlikely to undercut effectiveness in UCBWM mission programs, these differences do merit analysis. People closer to the work of the UCBWM more often express philosophies consistent with the Companion Factors and score much lower on the Conversion Factors, especially those measuring mission as nationalism and moral enlightenment. Conversely, people more distant from UCBWM work sometimes hold conversionist philosophies and give less support to Stage Three strategies. All constituencies in the UCC strongly support the Compassion Factors, which apparently spark mission interest for some who hold neither conversionist nor companion philosophies. Respondents who consider themselves knowledgeable about mission work tend to emphasize the importance of Companion Factors, but knowledge does not automatically ensure adoption of prevailing third-stage philosophies.

Philosophies appropriate to Niles' Stage One persist, especially among lay leaders, whether knowledgeable about mission or not. Those with conversionist views may be the most difficult to persuade of the value of other understandings, especially if they hold considered positions as opposed to uncritical residuals of earlier training. But those who know little about mission may be receptive to philosophies consistent with Stage Three, especially the two-way definition of evangelism. It is likely that most church members know very little about mission. In the lay-leader sample, 22.2 percent of respondents say they have little or no knowledge. Nonleaders, presumably, would profess even less knowledge. Efforts to interest persons lacking knowledge about mission will differ from efforts to influence those who, having knowledge, hold philosophies reflecting conditions that existed many years ago.

Even with the constituents' differences in mission philosophy, UCBWM perseveres in developing policy that takes into account new circumstances and interpreting potentially controversial mission programs to UCC church members. For example, properties formerly owned by the Board in Japan now belong to the United Church of

Japan. Similar property transfers have occurred in Honduras and Zimbabwe. Even with strong Stage Three commitments, however, UCBWM does not indiscriminately transfer property. Ownership of a South African theological seminary, Inanda, for example, will remain with UCBWM indefinitely, to guard against that multiracial school falling under the control of the apartheid South African government.

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TABLE 1. Scores on 10 Factors of Opinions About Denominational World Mission Programs. High Score = 100, Low Score = 0 (n = 1277)

	Conversion Factors*			Compassion Factors*			Companion Factors*		
	1	2	3	4	5	6	7	8	9
All Groups	26	63	53	85	81	64	61	73	73
Mission Board Members	23	60	49	87	83	67	63	74	76
Missionaries	13	69	53	80	76	64	64	76	64
Mission Agency Staff	12	67	53	84	82	69	61	80	69
Key Mission Supporters	33	62	56	85	83	71	65	75	75
Other Denominational Staff	12	66	52	86	83	65	66	76	72
Judicatory Staff	16	62	47	86	81	63	66	77	77
Sample of Clergy	25	67	54	86	81	61	61	72	75
Sample of Lay Leaders	46	60	59	86	81	62	52	62	69
Seminary Students	9	55	43	86	82	59	62	73	71
Seminary Faculty	2	62	51	82	80	60	67	81	75

*Factor Titles:
 1. Mission as the Promotion of American Ideals
 2. Mission as Evangelistic Conversionism
 3. Mission as Moral Enlightenment
 4. Mission as Humanitarian Service
 5. Mission as Medical and Educational Programs
 6. Mission as Secular Service
 7. Mission as Reciprocity among Independent Denominations
 8. Mission as Cooperative Interchurch Relationships
 9. Mission as Short-term, Professional Consultation

TABLE 2. Summary of Groups' Scores on the Three Second-Order Factors (n = 1277)

	<i>Conversion Factors</i>	<i>Compassion Factors</i>	<i>Companion Factors</i>
All Groups	47.3	76.7	69.0
Mission Personnel	45.8	77.6	70.1
Denominational Leaders	44.0	77.3	72.3
Seminary Personnel	37.0	74.8	71.5
Clergy Sample	48.6	76.0	69.3
Lay Leader Sample	55.0	76.3	61.0

Combinations of Groups

Mission Personnel: Mission Board Members, Missionaries, Mission Agency Staff, Key Mission Supporters

Denominational Leaders: Other Denominational Staff, Judicatory Staff

Seminary Personnel: Seminary Students, Seminary Faculty

Clergy Sample: Clergy Sample Only

Lay Leader Sample: Lay Leader Sample Only

TABLE 3. Correlations of Scores on Factors of Opinions about Denominational World Mission Programs (n = 1277)

	<i>Conversion Factors*</i>			<i>Compassion Factors*</i>			<i>Companion Factors*</i>		
	1	2	3	4	5	6	7	8	9
Conversion Factors									
1	—	.69	.59	.07	.09	-.18	-.20	-.26	-.06
2		—	.47	-.04	.05	-.40	-.16	-.12	-.11
3			—	.03	.01	-.16	-.17	-.15	-.09
Compassion Factors									
4				—	.42	.21	.09	.00	.33
5					—	.17	.06	.02	.19
6						—	.23	.11	.26
Companion Factors									
7							—	.44	.34
8								—	.22
9									—

*See Table 1 for Names of Factors.

Significance Levels: $r > .045$, $p < 0.05$; $r > .060$, $p < 0.01$; $r > .090$, $p < 0.001$

TABLE 4. Analysis of Variance for the Three Conversion Factors**Variation in Factor 1: Mission as Promotion of Americanism**

	<i>Sum of Sqs.</i>	<i>DF</i>	<i>Mean Sq.</i>	<i>F</i>	<i>Sig. of F</i>
Main Effects	243.6	11	22.1	14.4	0.00
1. Constituency Group	207.3	9	23.0	15.0	0.00
2. Perceived Level of Knowledge	0.0	1	0.0	0.0	0.95
3. Visit to Mission Site	0.4	1	0.4	0.3	0.60
Residual	1700.2	1107	1.5		

Matrix Singular, Higher Order Interactions Suppressed

Variation in Factor 2: Mission as Evangelical Conversionism

Main Effects	24.6	11	2.2	3.7	0.00
1. Constituency Group	19.0	9	2.1	3.5	0.00
2. Perceived Level of Knowledge	1.4	1	1.4	2.4	0.13
3. Visit to Mission Site	0.2	1	0.2	0.3	0.56
Residual	670.4	1107	0.6		

Matrix Singular, Higher Order Interactions Suppressed

Variation in Factor 3: Mission as Moral Enlightenment

Main Effects	32.3	11	3.1	4.6	0.00
1. Constituency Group	28.4	9	3.0	4.5	0.00
2. Perceived Level of Knowledge	1.0	1	1.2	1.9	0.21
3. Visit to Mission Site	0.1	1	0.0	0.1	0.75
Residual	977.2	1107	0.3		

Matrix Singular, Higher Order Interactions Suppressed

TABLE 5. Analysis of Variance for the Three Compassion Factors.**Variation in Factor 4: Mission as Humanitarian Service**

	<i>Sum of Sqs.</i>	<i>DF</i>	<i>Mean Sq.</i>	<i>F</i>	<i>Sig. of F</i>
Main Effects	6.1	11	0.6	2.5	0.00
1. Constituency Groups	3.6	9	0.4	1.8	0.06
2. Self-perceived Level of Knowledge	0.1	1	0.1	0.4	0.52
3. Visit to Mission Site	0.7	1	0.7	3.1	0.08
Two-way Interactions	4.8	19	0.3	1.1	0.33
1 and 2	2.1	9	0.2	1.0	0.42
1 and 3	2.1	9	0.2	1.0	0.43
2 and 3	0.2	1	0.2	0.9	0.35
Three-way Interactions (1, 2, and 3)	1.9	7	0.3	1.1	0.31
Explained	12.8	37	0.3	1.5	0.02
Residual	249.6	1102	0.2		
Total	262.3	1139	0.2		

Variation in Factor 5: Mission as Medical Educational Programs

Main Effects	7.1	11	0.65	2.1	0.02
1. Constituency Groups	6.5	9	0.72	2.3	0.01
2. Self-perceived Level of Knowledge	0.0	1	0.01	0.0	0.83
3. Visit to Mission Site	0.3	1	0.35	1.1	0.29
Two-way Interactions	6.2	19	0.33	1.1	0.39
1 and 2	3.3	9	0.27	1.2	0.30
1 and 3	2.4	9	0.37	0.9	0.55
2 and 3	0.0	1	0.03	0.1	0.75
Three-way Interactions (1, 2, and 3)	4.0	7	0.57	1.8	0.08
Explained	17.4	37	0.47	1.5	0.27
Residual	343.2	1102	0.31		
Total	360.6	1139	0.32		

Variation in Factor 6: Mission as Secular Service

Main Effects	24.4	11	2.22	4.9	0.00
1. Constituency Groups	18.3	9	2.03	4.5	0.00
2. Self-perceived Level of Knowledge	0.2	1	0.19	0.4	0.52
3. Visit to Mission Site	0.2	1	0.18	0.4	0.53
Two-way Interactions	8.2	19	0.43	1.0	0.52
1 and 2	4.3	9	0.48	1.1	0.39
1 and 3	3.7	9	0.41	0.9	0.53
2 and 3	0.0	1	0.03	0.1	0.80
Three-Way Interactions (1, 2, and 3)	1.7	7	0.24	0.5	0.00
Explained	34.3	37	0.93	2.0	0.00
Residual	498.1	1095	0.46		
Total	532.4	1132	0.47		

TABLE 6. Analysis of Variance for the Three Companion Factors.**Variation in Factor 7: Mission as Reciprocal Exchange Among Independent Denominations**

	<i>Sum of Sqs.</i>	<i>DF</i>	<i>Mean Sq.</i>	<i>F</i>	<i>Sig. of F</i>
Main Effects	45.1	11	4.10	12.1	0.00
1. Constituency Groups	25.1	9	2.79	8.2	0.00
2. Self-perceived Level of Knowledge	0.9	1	0.88	2.6	0.11
3. Visit to Mission Site	0.9	1	0.30	0.9	0.35
Two-way Interactions	11.9	19	0.63	1.8	0.02
1 and 2	5.2	9	0.58	1.7	0.08
1 and 3	6.6	9	0.73	2.2	0.02
2 and 3	0.2	1	0.23	0.7	0.41
Three-way Interactions (1, 2, and 3)	2.6	7	0.37	1.1	0.36
Explained	59.6	37	1.61	4.7	0.00
Residual	374.7	1102	0.34		
Total	434.3	1139	0.38		

Variation in Factor 8: Mission as Cooperative Interchurch Relationships

Main Effects	56.4	11	5.13	20.8	0.00
1. Constituency Groups	21.2	9	2.37	9.6	0.00
2. Self-perceived Level of Knowledge	6.0	1	5.95	24.2	0.00
3. Visit to Mission Site	1.5	1	1.54	1.54	0.01
Two-way Interactions	7.7	19	0.41	1.6	0.04
1 and 2	2.7	9	0.30	1.2	0.28
1 and 3	5.0	9	0.66	2.7	0.00
2 and 3	0.0	1	0.00	0.1	0.78
Three-way Interactions (1, 2, and 3)	2.1	7	0.30	1.2	0.27
Explained	66.2	37	1.79	7.3	0.00
Residual	259.9	1057	0.25		
Total	326.1	1094	0.30		

Variation in Factor 9: Mission as Short-term, Professional Consultation

Main Effects	42.1	11	3.82	12.2	0.00
1. Constituency Groups	20.8	9	2.31	7.4	0.00
2. Self-perceived Level of Knowledge	11.8	1	11.81	37.5	0.00
3. Visit to Mission Site	0.6	1	0.67	2.1	0.15
Two-way Interactions	10.9	19	0.57	1.8	0.01
1 and 2	5.5	9	0.61	2.0	0.04
1 and 3	5.7	9	0.63	2.0	0.03
2 and 3	0.1	1	0.11	0.3	0.56
Three-way Interactions (1, 2, and 3)	0.2	7	0.03	0.1	0.99
Explained	53.2	37	1.43	4.6	0.00
Residual	334.6	1095	0.32		
Total	397.8	1132	0.35		

CHURCH ATTENDANCE AND OTHER POLLS

Weekly church attendance in various countries of the world differs widely, from a low of 3 percent of the people in Denmark and Iceland to 91 percent in Malta, according to data published in *PRRC Emerging Trends* (September 1986 [P.O. Box 310, 53 Bank St., Princeton, NJ 08542]).

The following is the full list of nations surveyed by the European Value System Study Group and coordinated by the British Gallup Poll.

PERCENTAGE OF PEOPLE ATTENDING CHURCH ONCE A WEEK

Malta.....	91%
Republic of Ireland.....	72
Mexico.....	54
Northern Ireland.....	52
South Africa	
Whites.....	50
Blacks.....	38
USA	
National.....	43
Black.....	45
Hispanic.....	45
Spain.....	41
Italy.....	36
Chile.....	31
Belgium.....	30
Canada.....	30
Netherlands.....	27
Australia.....	22
West Germany.....	21
S. Korea.....	19
Great Britain.....	14
France.....	12
Norway.....	7
Hungary.....	5
Sweden.....	5
Japan.....	4
Finland.....	4
Denmark.....	3
Iceland.....	3

Churchgoing in Canada

In addition to totals for various countries of the world cited above, details on Canadian church attendance were supplied by *Emerging Trends* (September 1986). It was stated that on a typical May Sunday in 1986, 31 percent of Canadians attended church, down one percentage point from 1985 and "at the lowest level recorded in almost three decades."

"Attendance today is much higher among Canadians who have reached their fiftieth birthday (46%) than among those in their thirties and forties (30%) and particularly among adults under thirty (16%)."

"In 1957, when this question was first asked, 60 percent reported attendance at church or synagogue. This proportion dropped to 44 percent in 1970 and 41 percent in 1975. But between 1980 and 1984, there was little change, with about 36 percent reporting attendance."

"Most of the recent decline," Gallup notes, "occurred among Roman Catholics, 40 percent of whom currently attend, compared with 43 percent a year ago, and 87 percent in 1957."

In-person interviews with 1,035 adults 18 years of age and older were conducted between May 1-3. The sampling error could be 4 percentage points in either direction, 95 out of 100 times.

The question: *Did you, yourself, happen to attend church or synagogue in the last seven days?*

CHURCH/SYNAGOGUE ATTENDANCE

	National	Roman Catholic	Protestant
1986	31%	40%	28%
1985	32	43	29
1984	36	50	29
1983	36	51	27
1982	35	48	27
1981	37	51	29
1980	35	50	26
1975	41	61	25
1970	44	65	28
1965	55	83	32
1957	60	87	43

Church Attendance in the United States

Church attendance in the United States among adults amounted to 4 in 10 (42%) in a typical week in 1985.

The question *Did you, yourself, happen to attend church or synagogue in the last seven days?* was asked in four separate selected weeks during 1985 in more than 300 scientifically selected locations across the nation. A total of 5,093 adults 18 years of age and older were interviewed in person.

The results of this survey are as follows:

CHURCH/SYNAGOGUE ATTENDANCE

National.....	42%
Men.....	36
Women.....	47
18-29 years.....	32
18-24 years.....	31
25-29 years.....	33
30-49 years.....	42
50-64 years.....	47
65 & over.....	49
Protestants.....	42
Catholics.....	53
Jews.....	31
East.....	41
Midwest.....	44
South.....	46
West.....	33
Whites.....	41
Blacks.....	45
College graduates.....	45
College, incomplete.....	44
High school graduates.....	39
Less than high school graduate.....	39

"Churchgoing has remained remarkably constant since 1972, after having declined from the high point of 49 percent recorded in 1955 and 1958," is noted in PRRC *Emerging Trends* (April 1986).

Importance of Religion

According to a survey conducted by Gallup in 1985, based on 7,649 interviews with adults, religion was judged "very important" by 55 percent; "fairly important" by 31 percent; and "not very important" by 13 percent.

Among those interviewed, Southern Baptists (74%) and Mormons (71%) are the most likely to say religion is "very important" in their lives. In the next tier are Lutherans (55%), Catholics (54%), and Methodists (53%). Next among persons of the major denominations are Presbyterians (46%) and Episcopalians (42%).

The results, with "no opinion excluded," as revealed in PRRC *Emerging Trends* (January 1986) follow:

IMPORTANCE OF RELIGION

	Very Important	Fairly Important	Not Very Important
Southern Baptists.....	74%	21%	4%
Mormons.....	71	24	5
Lutherans.....	55	35	9
Catholics.....	54	35	10
Methodists.....	53	37	10
Presbyterians.....	46	43	11
Episcopalians.....	42	45	12

VALUE OF NEW CONSTRUCTION OF RELIGIOUS BUILDINGS IN CURRENT AND CONSTANT 1982 DOLLARS (In Millions of Dollars)

Year	Current Dollars	1982 Dollars	Year	Current Dollars	1982 Dollars
1964	\$ 992	\$3,605	1975	\$ 867	\$1,543
1965	1,201	4,220	1976	956	1,631
1966	1,145	3,869	1977	1,046	1,659
1967	1,063	3,491	1978	1,248	1,779
1968	1,079	3,336	1979	1,548	1,996
1969	989	2,827	1980	1,637	1,884
1970	929	2,488	1981	1,665	1,745
1971	813	2,004	1982	1,543	1,541
1972	845	1,947	1983	1,780	1,712
1973	814	1,734	1984	2,132	1,968
1974	918	1,707	1985	2,409	2,161

Source: U. S. Department of Commerce, *Annual Value of New Construction Put in Place in the United States: 1964 to 1985*, "Current Construction Reports, C-30, Value of New Construction Put in Place," pp. 5-6.

In constant 1982 dollars the peak year for the value of new construction of religious buildings was 1965, when the value in real terms was twice that of 1985. The amount expended in 1985, however, was higher than for any year since 1970.